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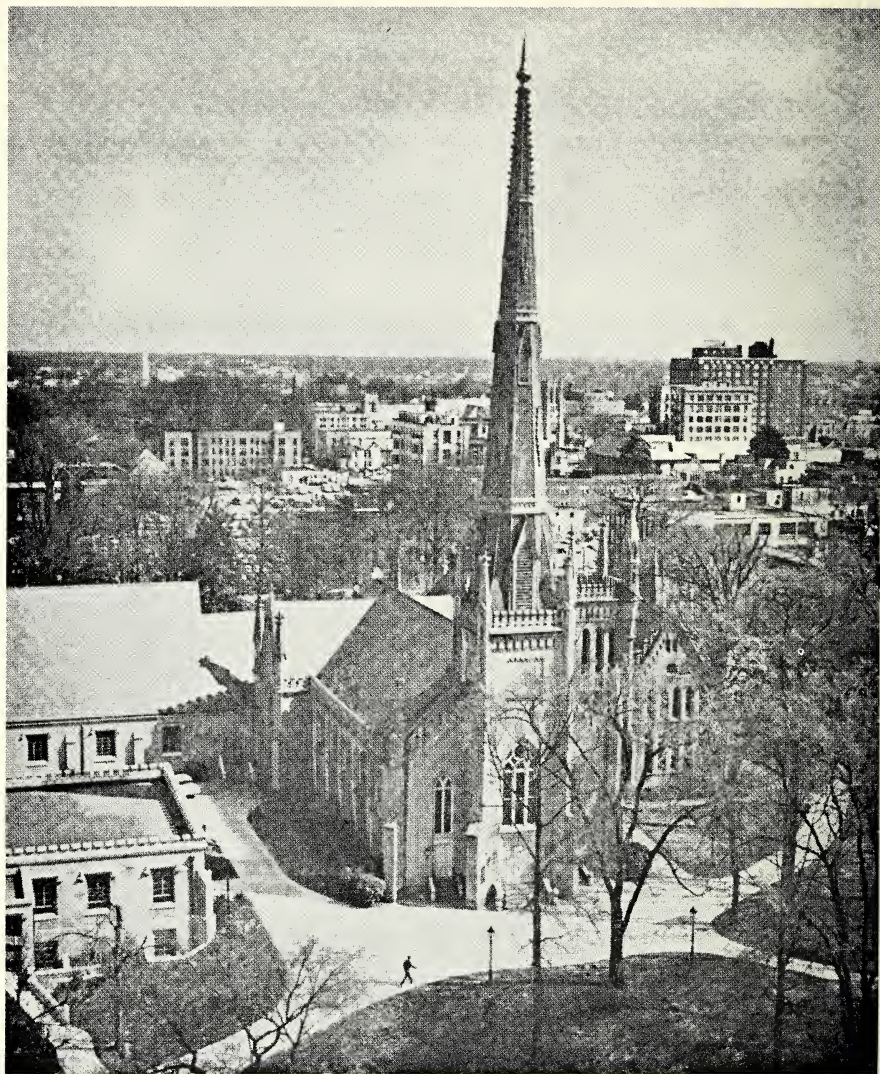


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A History of
First Presbyterian Church
1821-1983



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For Christ in the Heart of Charlotte

A History of
First Presbyterian Church
1821-1983

by Elizabeth Williams

Charlotte, North Carolina

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CHARLOTTE, NORTH CAROLINA

THIS BOOK is dedicated to all those who through the years have been a part of this church. Their faith, dedication, prayers, steadfastness, and liberality have all preserved this place of worship "For Christ in the Heart of Charlotte."

Acknowledgments

GRATEFUL APPRECIATION is made for the collection and preservation of much of the church's history by Mrs. J. A. Fore, Miss Madeline Orr and the Rev. Mr. Leonard Topping. Without their work this history would have been an almost impossible task.

Also to many members of the church who contributed material to the archives and Heritage Room my sincere thanks.

Several members of the history committee have been most generous in their donations for necessary expenditures in setting up and maintaining the Heritage Room. Their gifts made it possible to mimeograph and distribute the first three sections of the church history which was done earlier and made available to the congregation. They also contributed to the printing of the history brochures.

Special appreciation is expressed to Mrs. Mary Lane of the Historical Foundation for searching and reproducing the records there in connection with establishing proof of the 1821 date of organization of the church.

The section on the Chapel windows was written by Dr. Charles E. S. Kraemer and is used with his permission.

Our thanks to Aerial Photography Services of Charlotte for permission to use the picture on the cover of the book.

Also, to Mr. William Loftin, our printer, and his staff, we extend our thanks.

To the many others who have contributed in any way, I would like to express appreciation.

E.W.

Preface

THIS HISTORY OF THE First Presbyterian Church has been undertaken as a challenge and a great responsibility. The heritage of this church is one that deserves to be preserved as fully as possible.

Through the years the church has stood fast in the faith, enjoyed many blessings, including that of distinguished ministers, and accepted the place of leadership in witness to our Lord and Savior. By reason of the unique location of the church in the center of a busy city opportunities have been placed before it in ever widening circles.

Study shows that under outstanding leadership the laity has been deeply involved in the life of the church and in the community. The congregation has been generous with gifts of time, talents and money.

Every effort has been made to present the facts. Primary sources have been used where possible. These include official church records and compilations by several church members. The records at the Historical Foundation, Montreat, N. C., those in the Public Library, the State Archives in Raleigh, and Mecklenburg County records have all furnished information.

For some time prior to the time Rev. Leonard Topping came to First Church in 1963 very little had been done in keeping the history up-to-date. He became interested in the history and started collecting articles and records which were mimeographed in 1971. This was made available to the congregation. It includes articles on the church from a variety of publications and items from the church records. One of the most important was an abstract of the title to the church property by

Mr. John James, a lawyer and member of the church. This he had done in 1941 and is very detailed.

On the first page of the compilation Mr. Topping wrote:

... I have been fascinated with the records and history of our great church in the heart of Charlotte.

From the reading of a number of sketches of the church, I have made the following compilation, hoping you will enjoy it and that some day it will assist someone in writing a complete history of our beloved church. There is another purpose in mind, and that is that we might learn from the past for the better serving in the present and future.

A history committee was appointed. At a meeting September 25, 1972, Mr. Topping suggested that we should work toward having a church history published in 1982 in connection with the 150th anniversary celebration.

At a second meeting on December 11, 1972 this compiler was approved by the committee to write the book. On January 27, 1974, the session approved the recommendation of the committee that this be done.

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Tombstone of Dr. Cyrus Johnston, pastor of the church 1846-1855

Dr. Robert Hall Morrison, Minister 1827-1833

Plaque to the memory of Dr. Robert Hall Morrison

Brass plate on pew of Mrs. "Stonewall" Jackson

Rev. Abner J. Leavenworth, Minister 1834-1838

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A History of
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1821-1983

CHAPTER I

For Christ in the Heart of Charlotte

SINCE August 7, 1960 the church bulletins have carried the motto "For Christ in the Heart of Charlotte." Dr. E. Lee Stoffel, the minister at that time had led the congregation in strengthening the work in the inner city. It was he who originated the motto.

Earlier, on December 30, 1951, Dr. Charles E. S. Kraemer had preached a sermon entitled "We Do Not Plan to Move."

He pointed out that the location is not a very convenient one, but is a useful place for a church. He also said:

The very presence of a church building here in the heart of the central business section of this city is important. I overheard two men talking out along the fence the other evening as I was watching the Christmas pageant. One of them said, "It seems a shame to use all of this valuable business property for a church." But the other said, "Maybe it is more important to have something here to remind people of God than to have more stores where a few more people can sell things and buy things from each other."

At that time Fellowship Hall was under construction and a part of the first Sunday School building was being remodeled into the chapel. According to him that meant that as far as the church was concerned "the worship of God would continue in this location as it has for more than 130 years."

He described the church as a service church:

This has always been a service church. In the new chapel we are going to some of the history of the services this church has rendered. The first presbytery have some stained glass windows which will have pictured in that glass

dent of Davidson College was the first pastor of this church. Queens College is going to be there, closely connected in the early days with this church. The first president of Union Theological Seminary in Virginia was a member of this church. The first president of Montreat was a pastor of this church. Barium Springs, Alexander Home, Presbyterian Hospital, all those things are going to be depicted in the windows. There is an 1857 class of little Negro children taught by one of the women of this church back when there were no churches for the Negroes. Those are just a few examples. This has always been a service church.

Then follows an enumeration of all the things that go on in the church because of its location:

Our task is cut out for us. Our eyes are open. This has all happened through circumstances beyond our control. But here we are, and we believe our Lord means for us to stay.

Today, 1982, we are more involved than ever before. The needs continue in the downtown area. Most of these are covered in chapter 12 on the Church's Outreach.

CHAPTER II

Early History

BY 1750 many settlers had made their way into the back parts of Anson County. Most were Ulster-Scot Presbyterians, usually called Scotch-Irish. They were descendants of lowland Scots, who had moved into the Ulster province of Ireland during the reign of James I. Ultimately, because of broken promises, heavy taxes and religious persecution, including forced tithes to the Church of England, they had come to America seeking the civil and religious liberty denied them for generations.

Many years before Charlotte was incorporated as a town, itinerant ministers preached here to the Scotch Presbyterians. That was the practice all over the country in those days. Where there were settlements of people the ministers preached whenever the opportunity arose. There being very few "meeting houses" the preaching took place under a tree, in a brush arbor, or in homes.

In 1762, by an act of the General Assembly, Mecklenburg was cut off from Anson and seven commissioners were appointed. They were empowered to build a courthouse, prison, pillory and stocks. The Courthouse was erected "at the Cross Roads" in 1766. As first established the county included the present counties of Lincoln, Gaston, Rutherford, almost all of Cabarrus and about half of Union.

George Augustus Selwyn, who owned large tracts of land in North Carolina, on January 15, 1767, through his agents, sold to the commissioners, for 90 pounds a tract of land consisting of three hundred acres, including the Cross Roads. This land was then laid off into a Town. By the act of the General Assembly on December 3, 1768, the

town was "called by the Name of Charlotte" and designated the temporary county seat. In March 1774 it became the permanent county seat.

There was no church within its boundaries for nearly fifty years after it was incorporated. The little village was ringed with Presbyterian churches. Rocky River was organized in 1748, Sugar Creek 1755, Steele Creek 1760, Poplar Tent 1764, Centre just over the line in present Iredell County 1765, Providence 1767 and Philadelphia 1770 out of Rocky River.

The first missionary minister in this part of the state was the Rev. John Thomson. He came as a missionary as early as 1744 and moved here about 1750-51 making his home with his daughter, Elizabeth, and son-in-law, Samuel Baker, on Davidson's Creek in what is now Iredell County, just over the line north of Mecklenburg. Thus he was the first resident minister in North Carolina though he did not have a regular pastorate. It is supposed that he came in response to the entreaties of his friends whom he had known in Virginia or Pennsylvania. They were probably Moses Winslow, George Davidson and others who had settled on Davidson's Creek.

Tradition says he preached in a wide radius. He is credited with the beginning of Centre Presbyterian Church, Poplar Tent Church and Hopewell Church. He may have laid the foundations for others. Also according to tradition he preached "in the blacksmith's grove" now the grounds of the First Presbyterian Church in Charlotte. Thus he would have been the first minister here. With the concentration of Scotch Presbyterians here this is more than plausible.

John Thomson came to this country from Ireland in 1715. He held pastorates in Delaware and Pennsylvania for a number of years. He was a charter member of the New Castle Presbytery and of the first Synod in America. Called "the leading man of the Old Side," he introduced a resolution in 1727 advocating the adoption of the Westminster Confession of Faith as the creed of the Presbyterian Church in America. The adoption of these Standards in 1729 has been described as "the most important event during this period of our history."

Sometime about 1743 Dr. Thomson came to Virginia as a missionary and visited North Carolina in 1744, later moving here as stated above. He died in September 1753 and was buried under the floor of

his cabin. This was the beginning of Baker's Cemetery, one of the oldest in that area.

One of the next preachers known to have been in Charlotte was the Rev. Dr. Alexander McWhorter. He received a call in 1779 from "the congregation of Charlotte, Mecklenburg Co., N. C." This was accompanied by an invitation to assume the presidency of Liberty Hall. He accepted and stayed in Charlotte until the fall of 1780. He may have preached here earlier. In 1764-65 he and the Rev. Elihu Spencer had been sent to North Carolina as missionaries by the Synod of New York and Pennsylvania. They organized the congregations that surround Sugar Creek Church. In 1767 Sugar Creek with Providence, Hopewell, Centre, Rocky River and Poplar Tent issued a call for ministers including Dr. McWhorter. He declined the call.

He had lived, with his mother and other members of his family in what is now Iredell Co., for several years following the death of his father in 1750. Some of his family married into the Brevard and Osborne families of the Centre Church area. He spent the last years of his life in New Jersey where he died.

Nothing is known of the intervening years until the Rev. Samuel Craighead Caldwell began preaching in Charlottetown in 1807 and continued to do so until his death in 1826. According to the records of Concord Presbytery: "In 1807, the Rev. S. C. Caldwell gave one fourth of his time to Charlottetown." Almost all of his entire ministerial life was spent at Sugar Creek. For a short time he had been pastor of Hopewell and Sugar Creek, then in 1805 or 1807 he became pastor of Sugar Creek and Charlotte. In a letter written by him in 1818 he said, "... The ladies in Charlotte and Sugar Creek have made their pastor a member for life of the American Bible Society and of the United Foreign Missionary Society."

It was during the years he preached in Charlotte that the organization of the Charlotte church took place on September 5, 1821 at the meeting of Concord Presbytery in session at Hopewell Church. Presbytery then made available the services of ministers for the congregation at Charlotte.

Rev. Caldwell died October 3, 1826 and was buried in the second cemetery at Sugar Creek. Immediately following his death Sugar Creek and the Charlotte Church called the Rev. Robert Hall Morrison. He

served both churches until 1833 when he resigned as pastor of the Charlotte Church to devote full time to Sugar Creek.

Through the years from the beginning the church has had outstanding ministers. In the following pages are sketches of those who have served as senior, associate, assistant and supply ministers.

Organization of the Church

THE MANUAL OF Mecklenburg Presbytery gives the date of organization as 1832, as does an entry in the first extant record book of the church. This date is on the plaque at the entrance to the sanctuary. In 1932 the Centennial Celebration was held. However, a study of the official records shows it was organized in 1821. The Rev. Thomas J. Allison, pastor of Sugar Creek Church, in preparing a sketch of that church, studied the available records on the subject. His findings were first published in the *Charlotte Daily Observer*, on October 31, 1897. A later article followed in the *North Carolina Presbyterian* (Fayetteville) June 3, 1898.

He concluded the second article with the statement:

Now I have no zeal in the matter beyond a purpose to establish the truth of history, and ascribe honor where honor is due. And whatever others may think I am perfectly convinced that the church was organized in 1821. . . . and was so regarded by the Presbytery.

Rev. Allison was very careful in both articles to identify the source or sources of each item of proof for the 1821 date as well as the error of the 1832 date.

The earliest extant record book of First Church, in the handwriting of Rev. Abner J. Leavenworth, pastor, states:

On the 4th Sabbath of August, 1832, 36 persons connected themselves with the church, which was organized at that time, and David Parks and Nathan Carroll were appointed elders.

The first listing of church members in the same book is headed: "List of Members up to and Including August 1832." Then there are two columns, the first headed: "1st list given in old Session Book" and the second: "Members admitted 4th Sabbath of August, 1832, the fruit of a previous revival." Miss Madeline Orr in her historical collection on First Church quoted newspaper articles on the revival, confirming that a number of persons professed their faith in Christ.

Dr. Robert Hall Morrison made an interesting historical note in the records of Sugar Creek Church following minutes of a meeting in September 1832:

This was a time of deep and joyful interest, God's people were animated and comforted. . . . During that year of deep impression seventy-eight men were added to Sugar Creek and thirty-seven to that of Charlotte.

Rev. Allison commenting on the above wrote:

. . . the Rev. Abner Leavenworth took this for the organization of the church. It was doubtless a renewal of life and a more perfect organization of the forces and work of the church.

He also noted that in the early years there was not as much formality in the organization of churches as there is today.

The following proofs of the organization of the Charlotte church are cited. The minutes of Concord Presbytery in session at Hopewell Church, September 5, 1821 record this petition:

A supplication from a number of inhabitants of the village of Charlotte, praying that the subscribers and others associated with them, be taken under the care of this presbytery and be known and organized as the Charlotte congregation was introduced and read. The prayer thereof was cordially acceded to, and the presbytery hope (sic) to be able to extend to that congregation a due proportion of their fostering care.

After this, at every stated meeting of Presbytery a supply minister was sent to the Charlotte church, as to other vacant churches, until 1824 when Mecklenburg Presbytery was organized. From the records of Sugar Creek Church, Rev. Allison quoted, "In 1821 the Charlotte members of Sugar Creek church petitioned to be formed into a separate congregation." The Charlotte church is listed in the report to General Assembly in 1825, 1826, 1827 and 1828.

Miss Madeline Orr includes the following:

In the files of the Presbyterian Historical Society in Philadelphia is a copy of a sermon preached by the Rev. Samuel C. Caldwell that was printed in the *Catawba Journal* (Charlotte) in 1825, which he addressed to the people composing the congregations of Sugar Creek, Hopewell, Paw Creek, Charlotte, Providence and Concord.

Dear Brethren: I address this discourse to you, because you are the only people to whom I have ever stood in the relationship of Pastor.

Rev. Caldwell, pastor of Sugar Creek Church, 1792-1826, had served as supply minister there in 1787-1792 and preached in Charlotte from 1805 or 1807 to the time of his death in the fall of 1826.

Sugar Creek and the Charlotte church then called the Rev. Robert Hall Morrison. The minutes of Mecklenburg Presbytery in session at Sugar Creek Church, on June 8, 1827 give a detailed account of the proceedings.

In the first extant minute book of Sugar Creek Church, in the hand-writing of Dr. Morrison, who acted as clerk of the session during his ten year pastorate, we find the following:

Having received unanimous calls from the churches of Sugar Creek and Charlotte, R. H. Morrison was installed Pastor of said church [Sugar Creek] in the spring of 1827.

The fact that Dr. Morrison was extended two calls, not a joint call, to the churches shows that they were separate and distinct. His pastoral relationship with the church at Charlotte was dissolved by Concord Presbytery April 3, 1833 in session at Rocky River Church. At the meeting of Presbytery at Thyatira Church on March 8, 1837, his relation with Sugar Creek was dissolved. These actions are further proof that these were two churches, with a distinct relationship between Dr. Morrison and each church.

In 1832 when Rev. Leavenworth said the church was organized, there is nothing noted in the minutes of Presbytery nor of Sugar Creek Church. The Charlotte newspaper then being published, *The Miners and Farmers Journal*, has no mention of it. There had not been a newspaper in Charlotte until late 1824.

Mrs. J. A. Fore in a brief history of First Church compiled in 1932

cites several proofs for the 1821 date of organization. Then this statement: "These records show conclusively that the Charlotte Church was organized in 1821. . . . Thus the real Centennial was 1921, although the church decided to use the date 1832 when the property was bought."

There is nothing in the minutes of the session about the matter. The property was not bought until 1835, so more confusion is added. This compiler has studied the original records referred to above. There is nothing to substantiate the 1832 date.

In November 1981 a committee was appointed by session to examine the records and make a recommendation to that body concerning the 1821 date. The committee met and reviewed the evidence that points to an earlier date for the organization than the 1832 date and recommended the following for adoption by the session:

Based upon the 1821 Minutes of Concord Presbytery (the organizing Presbytery for the First Presbyterian Church of Charlotte) and also data written by the Rev. T. J. Allison, pastor of the Sugar Creek Presbyterian Church, in the *North Carolina Presbyterian* of June 3, 1898 (pages 12 and 13), we affirm 1821 as the year in which the First Presbyterian Church, Charlotte, was organized, and we recommend that the Session adopt this as the official date of our organization, and request of the Presbytery of Mecklenburg that their records concur with this change.

This was presented to the session December 13, 1981 and approved without dissent. Mecklenburg Presbytery records have been changed to show the 1821 date. Copies of official documents were furnished as proof of same. These were made from originals in the collection at the Historical Foundation in Montreat, N. C.

CHAPTER IV

Ministers and Seminary Interns

ROBERT HALL MORRISON, D.D.

1827-1833

ROBERT HALL MORRISON was born in Cabarrus County, N. C., September 8, 1798, the son of William Morrison and Abigail McEwen Morrison. His father was a member of the noted Morrison family of Rocky River Church. He was an elder there, and a Revolutionary War soldier.

The Morrison family came to this country from the Island of Lewis, on the west coast of Scotland. Robert, the grandfather of Robert Hall, was one of three brothers who emigrated shortly after the Battle of Culloden in 1746. They settled for a short period of time in Pennsylvania before coming to what was then the wilderness of Mecklenburg, that part which later became Cabarrus County. Here in the Scotch Presbyterian tradition they established their church, Rocky River, the oldest Presbyterian church between the Yadkin and Catawba Rivers.

As was the custom, the ministers were not only preachers, but teachers as well. An academy had been established in Rocky River, and here, Robert Hall Morrison was educated by the well-known Dr. John McKemie Wilson. In 1815 he entered the sophomore class at the University of North Carolina at Chapel Hill. He was graduated in 1818 third in his class. One of his classmates, James K. Polk, who finished first in the class, was later to become President of the United States.

The Minutes of Concord Presbytery, September 2, 1818 state,

Mr. Robert Hall Morrison offered himself as a candidate for the gospel ministry. He produced a regular Diploma of B.A. from the University of North Carolina. His examination was sustained and he was received as a candidate under our care. He was ordered to prepare a sermon on Ephesians 2:13.

He studied theology under Dr. John McKemie Wilson and Dr. John Robinson, pastor of Poplar Tent Church. It was the example of these two men which led him to the ministry. The Minutes of Presbytery, September 5, 1820, record, "Mr. Morrison preached on Malachi 4 and was licensed to preach."

From a letter written to a cousin and dear friend, Rev. James Morrison, we learn that he was evidently supplying Providence Church during this time. The letter dated Nov. 5, 1820 reads in part,

. . . The people of New Providence requested me before I was licensed to visit their congregation. I did so. They unanimously and very urgently solicited my labors . . . I have been induced to promise them half of my time for six months.

Then at the April 3, 1821 meeting of Concord Presbytery, which was held in that church, the minutes record the following:

. . . calls were introduced for Mr. R. H. Morrison from Providence, for three-fourths and Unity (Fort Mill, S. C.) for one-fourth of his ministerial labors. Calls were presented and accepted. Requests came from the congregation that he be ordained as soon as possible. Presbytery installed and ordained Mr. Morrison at Providence April 20. Rev. John McKemie Wilson preached the ordination sermon and the Rev. Samuel C. Caldwell presided and gave the charge. Mr. Morrison's sermon prepared for delivery before Presbytery was on I John 2:22, and a lecture on the 15th Psalm. He was examined on the 20th and Ordained April 21, 1821 in Providence.

At this same time Mr. Morrison was appointed commissioner from the Presbytery to the next meeting of the General Assembly in Philadelphia.

In his charge to the young minister at his ordination the Rev. Samuel C. Caldwell, who was later to succeed Mr. Morrison as pastor of Providence Church, said, ". . . Always hold up a life-sized portrait of your Savior, and hide yourself behind it." The authority for this was

his daughter, Mrs. "Stonewall" Jackson, and recounted to Mrs. J. A. Fore, compiler of a history of First Presbyterian Church, Charlotte, N. C.

Mrs. Susan D. Nye Hutchinson recorded in her journal of Feb. 18, 1838, "Mr. Morrison gave us a great sermon. He portrayed the character of the Most High with a most wonderful power. He excels in the majesty of his conception of the Divine Being any preacher I recollect to have heard." At that time, Dr. Morrison was president of Davidson College.

The pastorate of Providence was a short one. At the meeting of Concord Presbytery, April 3, 1822, Mr. Morrison requested dissolution of the pastoral charges of Providence and Unity, in order to accept a call to Fayetteville, N. C.

While in Fayetteville, he not only served as pastor, but also publisher of the *Religious Telegraph*, the first religious paper of the South. The last six issues of this paper are contained in a leather, handsewed, crudely bound little book in the collection in the Library of University of North Carolina at Chapel Hill.

Robert Hall Morrison was married April 27, 1824, during his pastorate at Fayetteville, to Mary Graham, daughter of General Joseph Graham and Isabella Davidson. They were married at "Vesuvius Furnace" the Graham home in Lincoln County. The Morrisons were parents of twelve children.

On May 5, 1827, the congregation at Charlotte called Dr. Morrison. The call* is as follows:

The congregation of Charlotte, being on sufficient grounds, well satisfied with the ministerial qualifications of you, Robert Hall Morrison, and having good hopes, from our past experience of your labors that your ministrations in the gospel will be profitable to our spiritual interests, do earnestly call and desire you to undertake the pastoral office in said congregation promising you, in the discharge of your duty all proper support, encouragement, and obedience in the Lord, and that you may be free from worldly cares and avocations, we hereby promise and oblige ourselves to pay to you, the sum of two hundred dollars yearly payments, for one third

* The original copies of both the call and resolution of appreciation are now in the archives of Davidson College. Copies were made for First Presbyterian Church records.

of your labors, during the time of your being and continuing the regular pastor of this church. In testimony whereof, we have respectively subscribed our hand this the 5th day of May in the year of our Lord 1827.

John Irwin
Wm. E. McKee
Wm. Smith

Jas. H. Blake
Amzi McGinn
Eli Springs

A. Graham
David Parks
Robert Watson

Dr. Morrison accepted the calls from Sugar Creek and the Charlotte church. Leaving Fayetteville, he was installed by Mecklenburg Presbytery in session at Sugar Creek on June 8, 1827. Dr. John Robinson, pastor of Poplar Tent Church, preached the sermon and Dr. John M. Wilson, pastor of Rocky River, presided by order of the Presbytery. These two men had taught Robert Hall Morrison theology. The church at Charlotte had been organized September 5, 1821 so Dr. Morrison was the first called minister.

Both Sugar Creek and the Charlotte Church were served by Dr. Morrison until January 1833. On January 7th the Sugar Creek congregation took up the question of being able to take the whole of his time. On January 19th, the necessary pledges had been obtained to pay him the sum of \$500 a year. So he became the full time pastor at Sugar Creek, serving until 1837.

On December 24, 1832, while Sugar Creek Church was considering Dr. Morrison's full time service, the Charlotte congregation adopted a resolution in appreciation of the high esteem in which he was held in that church. A copy, dated January 10, 1833, follows:

Dear Sir.

At a meeting of a number of members of the Charlotte congregation held at the church on the evening of the 24th ultimo the following resolution was unanimously adopted:

Resolved that the Chairman designate a committee of three persons to communicate to the Revd. Robert H. Morrison on the part of the Charlotte congregation the many obligations under which they feel to him for the very able and efficient manner in which he has discharged his pastoral duties while engaged among them and the high estimation in which they hold his truly amiable and Christian character.

Whereupon Messrs. John Irwin, Nathan B. Carroll and Franklin L. Smith were appointed to compose the committee.

A strict accordance with our duty might not require us to do more than to communicate to you the above resolution; we cannot however, but follow the dictates of our inclination in seizing the present opportunity of expressing our entire coincidence in the language of the resolution and our pleasure in being made the instruments of communicating to you the universal approbation your ministry has met with among your late congregation, an approbation which cannot be the less gratifying to you because so well deserved. We do not know that we have a proper conception of the duties of a faithful minister of the Gospel, but if it consists in a warm and energetic preaching of "Christ and Him crucified," in forcibly illustrating the happiness attendant on following the divine precepts as exhibited in the Old and New Testaments, and in furnishing by his own conduct a happy example of their effects, we must say that in your intercourse with us you have presented an ample fulfillment of those duties.

Be assured, dear Sir, that whatever may be our future relations, you carry with you our best wishes for your welfare and that we will often recur to your ministration in our church with mingled feelings of pleasure and regret, with pleasure when we remember the good effects produced under your ministry, with regret that circumstances unavoidable in your and our situation have rendered its continuance unadvisable.

Respectfully your Obedt Servants

John Irwin
Nathan B. Carroll
Franklin L. Smith
Committee on the part of the
Charlotte Congregation

The Scotch Presbyterians who settled in this part of North Carolina were always concerned about the education of their children, especially their sons. There were schools and academies, but no colleges. They were determined to establish one where their sons could be trained.

Dr. Morrison was also concerned that few candidates for the ministry came from his Alma Mater, the University of North Carolina. He presented to Concord Presbytery, in session at Prospect Church, near Mooresville, on March 12, 1835 a resolution for the establishment of a college within its bounds, in which Presbyterian doctrine would be taught. The Presbytery voted to establish a Manual Labor School and named Morrison as chairman of a committee to select a site. Thus the school that was to become Davidson College had its beginning.

The presidency of the new school had been offered to Samuel B. Wilson of Fredricksburg, Va. who declined it. The trustees then chose Dr. Morrison as president at a salary of \$1200 a year and a home. On Dec. 21, 1836 at a called meeting of the Presbytery, Dr. Morrison accepted the position and resigned his pastorate at Sugar Creek. He left for Davidson in Feb. 1837 and in March the new school opened its doors. In his inaugural address, Dr. Morrison said, "Religious instruction should be held where God has placed it, as paramount to everything else. Learning should be imbued with the spirit of heaven to give it moral power."

The University of North Carolina conferred on Robert Hall Morrison the degree of Doctor of Divinity in 1838, an honor well deserved. Because of ill health, Dr. Morrison resigned as president of Davidson College in 1840 and moved to "Cottage Home" in Lincoln County. This farm home had been a part of the dowery of Mary Graham Morrison. Here the large family grew up and in later years the grandchildren visited here. A grandson, Dr. Paul B. Barringer, in his book *The Natural Bent* describes his grandfather as "... a man who looked the invalid, but who rules the place with an iron rod. I never knew any man more rigidly just or more genuinely kind, however, when you got through his armor of nineteenth century reserve and dignity."

After his retirement, Dr. Morrison supplied various churches in the Concord Presbytery, notably: Unity, Castanea and Machpelah. He always kept his close ties with his home church, Rocky River, returning there on many occasions to take part in its services.

The death of Mrs. Morrison April 27, 1864 grieved him deeply. She lived an exemplary Christian life. She was a faithful helpmeet for her husband for forty years. She possessed a highly cultivated mind and a charitable spirit.

Dr. Morrison's ministry was largely in the Concord Presbytery. He was a member of both the earlier and later Mecklenburg Presbyteries.* He was the only ministerial member of both these Mecklenburg Presbyteries. He began his ministry at Sugar Creek and Charlotte prior to the dissolution of the first Mecklenburg Presbytery and entered the second as a charter member in 1869.

Although Dr. Morrison was for many years in frail health, he lived

* Mecklenburg Presbytery was set off from Concord Presbytery in 1824 and dissolved in 1828. It was reactivated in 1869.

to the age of 91, dying at "Cottage Home" on May 13, 1889. Both he and Mrs. Morrison are buried at Machpelah Presbyterian Church where he served as Supply many years. Members of the Graham family are buried there also.

In May, 1936 Sugar Creek Church observed "Robert Hall Morrison Day" celebrating the 100th anniversary of its former pastor's election as president of Davidson College. The two honored guests who spoke at that service were: Col. Robert Hall Morrison of Charlotte, a direct descendant and namesake, and Rev. Joseph Graham Morrison, a great grandson.

In March, 1973, a bronze plaque to Dr. Robert Hall Morrison was given to the First Presbyterian Church and placed on the walls of the sanctuary. The plaque was a gift of Mr. and Mrs. James O. Moore. Mrs. Moore is a great-granddaughter of Dr. Morrison. The wording on the plaque is as follows:

ROBERT HALL MORRISON, D.D. 1798-1889

FIRST MINISTER OF THIS CHURCH 1827-1833

FIRST PRESIDENT OF DAVIDSON COLLEGE 1837-1840

"HOW GREAT IS GOD'S GOODNESS, AND HOW GREAT IS HIS BEAUTY!"

ZECHARIAH 9:17

The family of Dr. Morrison has been closely associated with the First Presbyterian Church through the years. His daughter and son-in-law, D. H. Hill and Isabella Morrison Hill, were members. General Hill was an Elder. General Rufus Barringer was a member. His first wife was Eugenia Morrison. Mrs. "Stonewall" Jackson was also a member. Her funeral was conducted in the church. Col. and Mrs. John E. Brown were members (she was Laura Morrison).

ABNER JOHNSON LEAVENWORTH

1834-1838

Abner Johnson Leavenworth was born July 2, 1803 in Waterbury, Conn., son of Dr. Frederick Leavenworth, a well-known physician, and Fanny Johnson. His great-grandfather was the Rev. Mark Leavenworth, a Congregational pastor in Waterbury for 58 years.

Mr. Leavenworth was a student at Amherst College, and from 1825-1828 at Andover Theological Seminary. He was licensed by the Congregational Church on April 22, 1828. He then served as

Stated Supply in Orange, Conn. for one year. On December 16, 1829 he was ordained and became the pastor of the Congregational Church at Bristol, Conn., serving until 1831.

The Session Book of First Presbyterian Church, Charlotte, in his handwriting shows:

The Rev. Abner J. Leavenworth arrived in Charlotte with his family from Connecticut, his native State, for the twofold purpose of conducting a Female Seminary and of preaching the Gospel to the Presbyterian congregation.

Mr. Leavenworth served as a supply minister from 1831 to 1834. It is supposed that he must have preached the Sundays that Dr. R. H. Morrison was preaching at Sugar Creek.

At the meeting of Concord Presbytery at Poplar Tent Church on April 3, 1834 the Minutes record that:

The Rev. Abner J. Leavenworth, a member of the Hartford North Association of Connecticut requested to be received a member of this Presbytery . . . he is hereby received. A call was presented from the church in Charlotte for the ministerial labors of the Rev. A. J. Leavenworth . . . Whereupon resolved that the said call be put in the hands of Mr. Leavenworth for his consideration . . . Mr. Leavenworth having expressed a willingness to accept the call . . . ordered that his installation as pastor of that church take place on the second of May, 1834, and that Rev. R. H. Morrison preach the installation sermon and the Rev. John Robinson, D.D., preside and give the charges.

In the Session Book of First Church, Mr. Leavenworth wrote:

On Saturday May 3, the Rev. Abner J. Leavenworth was duly installed as Pastor of the Presbyterian Church and congregation in Charlotte, being the first minister who has ever sustained a pastoral relationship to this church and people. Rev. R. H. Morrison preached the sermon and Dr. Robinson gave the charges.

The date of the installation had been changed from May 2 to May 3, but no reason given. He called himself the first pastor, but actually he was not. Dr. R. H. Morrison is considered our first pastor though he was not full time.

Late in 1838 Mr. Leavenworth resigned his pastorate to the con-

gregation but not to the Presbytery. The Minutes of Presbytery meeting at Sugar Creek on March 12, 1839 record:

Whereas the Rev. A. J. Leavenworth has left his charge and left our bounds in what we regard as an irregular way, Therefore resolved that the Rev. Drs. Robinson and Morrison be a committee to correspond with Mr. Leavenworth in a friendly manner on the subject of his relation to us.

In reply Mr. Leavenworth requested dismissal to the Hanover Presbytery. Since this Presbytery was New School, we find in the minutes of Presbytery meeting at Poplar Tent on March 11, 1840:

... inasmuch as he has asked to be dismissed to join a Presbytery not in connection with our General Assembly and with which we have no correspondence whatever, our Form of Government renders his request inadmissible.

Presbytery hoped that Mr. Leavenworth would reconsider his request, but he did not. He taught in Warrenton, Virginia, 1839-1840, and was in New School until 1859. From 1840-1844 he was pastor of High Street Presbyterian Church, Petersburg, Virginia. He founded Leavenworth College.

The *Christian Observer & Presbyterian Witness* of February 17, 1869 recorded his death:

Rev. A. J. Leavenworth of Petersburg died last Friday night, the 12th instant, at his residence. For many years he was at the head of a Female Seminary, which ranked very high among the schools of the country. The Educational Association of Virginia was established in a large measure through his zeal and energy. His death was preceded by an illness of only one or two weeks. By his death a finished scholar, an able teacher, a superior preacher, a man of high order of worth is taken from us.

CYRUS JOHNSTON, D.D.

1846-1855

Cyrus Johnston was born December 23, 1797 in the Poplar Tent area of Cabarrus County. He was the eldest son of fourteen children born to John Johnston and Mary Crawford Johnston. He was of Scotch-Irish lineage and his father was an Elder in Poplar Tent Church.

As was the custom among many Presbyterian families of that time, one son was set apart for the ministry. Cyrus thus was given an excellent education toward that purpose. He studied under the renowned Dr. John McKemie Wilson at Rocky River Academy. He then attended Hampden-Sydney College, Va. where he graduated with first honors in his class in 1821.

His theological training was with Dr. John Robinson, pastor of Poplar Tent. He also had use of the library of his friend, Dr. John Williamson of Hopewell.

At the November 14, 1821 meeting of Presbytery at Sugar Creek, Cyrus Johnston and Henry N. Pharr presented themselves as candidates for the ministry. They were examined and accepted. Both men had been students at the Rocky River Academy and were among twenty-five who became ministers from the students there in the brief time the Academy was in existence.

Minutes of Concord Presbytery meeting in Lincolnton, September 3, 1823: "Mr. Johnston's lecture on John 15:1-8 sustained. September 5, Mr. Cyrus Johnston licensed to preach." He was ordained by the newly organized Bethel Presbytery (S. C.) at Beersheba on November 6, 1824.

For several years he preached at Beersheba, Yorkville and Bethesda Churches in York County, S. C. He organized Cedar Shoals Church and Mt. Pleasant Church and served as Stated Supply to those churches.

Dr. Howe in his *History of the Presbyterian Church in S. C.* describes his work at Bethesda:

He was characterized as an able, perservering and efficient expounder of Calvinism. The records of the church show that there were additions at every communion. There was also a thorough, systematic instruction of the young in the catechism, by dividing the congregation into wards which were regularly visited by pastor and elders, and all, old and young, were subjected to a process of close questioning by the pastor, who had a peculiar tact at imparting instruction in this way. The weekly prayer meetings, with elders particularly, and all the benevolent schemes and charities were kept alive and vigorously maintained by him.

It was said that throughout his ministry this study of the catechism was one of his chief responsibilities toward his congregations. Old and young responded with enthusiasm. For a great part of his life, in addi-

tion to holding pastorates, he also engaged in teaching. He was distinguished for his classical and mathematical attainments. Many prominent men in the learned professions, in the vicinity of his schools, had their early training under him.

In 1839 he took charge of the Classical Academy at Providence, Mecklenburg County, N. C. In May 1840 he became pastor of Providence and Sharon Churches. He immediately set about having the congregations study the catechisms. He also requested at Providence a committee for the "management of secular concerns of the church." This was the beginning of the eventual diaconate of that church. It was during this period that one of his friends and colleagues, Dr. Thornwell of South Carolina, considered him to be "The ablest man in the Synod of North Carolina at the time."

Having a large family, Dr. Johnston was obliged to look outside the church for financial support. In 1845 he moved to Charlotte to become Principal at the Charlotte Female Academy which had been opened in 1838 by Mrs. Susan Davis Nye Hutchison. On April 3, 1846, Cyrus Johnston was called to the Charlotte Church. At that time it consisted of two ruling elders and twenty eight members. He was installed May 23, 1846.

His ministry in the Charlotte Church was blessed. At the time of his death in 1855, the church had grown to one hundred sixty-four members, seven ruling elders and a full bench of deacons. It had grown from one of the most feeble to one of the strongest and most efficient churches. The pastor had devoted all of his energies to the "spiritual culture of his pastoral charge, in the most careful preparation of his sermons, the more frequent and thorough catechizing of the young. . . ."

During these last years of his life he grew in "theological attainments, practical piety, and ministerial efficiency." He was a "sound and discriminating theologian of the strictest Old-School Calvinistic order."

Dr. Jethro Rumple in the *N. C. Presbyterian* of July 30, 1879, wrote:

He was fearless in denouncing immorality in every form. Having one day preached a sermon that laid bare some prevalent evils, one of the congregation declared he would never go back to hear him again. Upon hearing this, Dr. Johnston remarked that he ought to come back for on

the next Sabbath he would hear much severer things. Curiosity, or a better mind, led the offended hearer back the next Sabbath, and he was so impressed with the truth of the preacher's remarks, that he became a stronger friend than before.

Dr. Johnston was an indefatigable student and an outstanding teacher and preacher. As a trustee of Davidson College, he worked to raise that institution to higher levels of scholarship. The University of North Carolina awarded him the D.D. degree in June, 1853. This was a well-deserved honor.

Dr. Johnston died quite unexpectedly the morning of January 25, 1855. The afternoon before he had conducted the funeral of his very good friend, the Rev. Albertus Leander Watt, who had been pastor at Steele Creek. That night he had attended a meeting of the Davidson College Trustees held in the First Church. During the night he was slightly indisposed. The next morning he felt better, but as he left home to solemnize a marriage ceremony he suddenly passed away. He was buried in Old Settlers Cemetery. Mrs. Johnston and five of their children were buried there also.

The Sessional Minutes of November 24, 1855, read in part, "Resolved to put a suitable monument at the grave of Dr. Cyrus Johnston." This was done. The monument stands in the first row next to Fifth Street toward Poplar, depicting a pulpit with an open Bible on top. The inscription, with the exception of the name, is almost entirely obliterated now. The open Bible on his monument is a most fitting tribute to the man who labored that it might become an open book in the hearts and minds of his fellowman.

ARNOLD DeWELLES MILLER, D.D., LL.D.

1855-1857, 1866-1892

Rev. Edward Mack in writing about his friend, Dr. Miller, after his decease said, "His own life and deeds were the best lesson of Christian love that his congregation ever received." The Sessional Memorial Page to Dr. Miller in its lengthy Resolutions stated, "That we will ever cherish the memory of his labors in our midst, and as he followed the Savior, we will endeavor to follow him."

Dr. Miller had a wonderfully effective ministry at First Church.

During the time he was pastor the membership almost doubled, the offerings and work of the church more than doubled. He was interested in all phases of church work. It was during his first pastorate that the second church building was begun and completed in 1857; during the second the manse was built.

It was said that he was especially fond of children. He always welcomed them when they came to the manse and always had a little gift for each. On his preaching tours through the mountains every summer, his gifts to the children marked his itinerary. He delighted the children of the congregation when he returned bringing them bows and arrows and Indian dolls. Those trips earned for him the title "The Apostle of the Mountains." A fitting tribute to his love for children is embodied in the Baptismal Font given in his memory by the children of the church.

He attended Columbia Theological Seminary where he graduated in 1847. He was licensed by Charleston Presbytery in October 1848, and ordained by Bethel Presbytery in 1849. At that time he became pastor of Fishing Creek Church, Chester District, South Carolina.

The Charlotte Church called him in the fall of 1855 and on November 1, 1855, Rev. Mr. Miller connected himself with the Concord Presbytery so that he might accept the call. He was installed Saturday, November 24. Dr. W. W. Pharr presided and preached the sermon; Dr. R. H. Lafferty charged the pastor and the congregation.

The next year, 1856, Dr. Miller was the Moderator of the Presbytery at its meeting in Statesville. In January of 1857 he requested Presbytery meeting at Sharon Church, Charlotte, to dissolve his pastoral relationship with the Charlotte Church. The request was opposed by John A. Young, Elder in the church. Later that year, at the April meeting, the request was granted and Dr. Miller became pastor at Tabb Street Church in Petersburg, Virginia.

Again in May 1866, Dr. Miller connected himself with Concord Presbytery and accepted a second call to the Church in Charlotte. This second pastorate was to continue until his death in 1892. It was during this time that Erskine College conferred on him the D.D. degree July 25, 1867. Throughout his ministry the keynote of his preaching was "The Mediatorial Headship of Christ."

Dr. Miller was active in many phases of the church beyond that of his own congregation. Foreign Missions was one of his most absorbing

interests. He organized the first Gentlemen's Foreign Mission Society in the Southern Presbyterian Church. He was also always vitally interested in Home Missions. During the latter years of his life he was interested in the mission work among the Jews of Jerusalem.

The *Christian Observer* of August 3, 1887 states that after reading an article by Dr. Miller on the subject: "A very intelligent Jew said, 'I had no idea any Christian had such a view of the Jew. My own views of my people have been exalted by it. And I am profoundly grateful to Dr. Miller for this article.' "

Another interest of Dr. Miller's was education, especially that for the ministry. He aided many young men both spiritually and financially in that education. Among his "young preachers" were: Dr. Walter W. Moore and Dr. R. S. Burwell, whose names are well known to members of First Church. Dr. Miller was a leader in the formation of the Mecklenburg Presbytery in 1869 and was very active in its work. He was also active in the General Assembly. Mecklenburg County and its rich history was another of his interests. At the Centennial of the Mecklenburg Declaration of Independence in 1875 he made an address.

On December 13, 1891 the church elected Dr. Miller as Pastor Emeritus and voted him a comfortable support for the rest of his life. He was to have his home here among "his own peculiar flock." He accepted this and was preparing his farewell sermon when he became ill and passed away January 10, 1892. Dr. Miller's funeral was conducted in First Church by two of his best friends: Dr. John L. Girardeau, one of his oldest friends and Seminary classmates; and Rev. Edward Mack, one of his young friends and assistant at First Church. The clergymen of the city were the pallbearers, the elders and deacons of the church honorary pallbearers. He was buried in Elmwood Cemetery beside his two children. Mrs. Miller was also buried there following her death in 1902.

Dr. Girardeau's remarks at the funeral were published in the *Christian Observer* of January 27, 1892. He had only the highest praise for Dr. Miller. In part he said:

Dr. Miller was emphatically a man of principle and not of policy. He was possessed of strong feelings and of decided and uncompromising convic-

tions. He was gifted with a clear and penetrating, a vigorous and perspicacious intellect, disciplined, moreover, by the habit of severe and incessant study. He was not only an eloquent and powerful preacher, he was not only one of the first preachers of the Southern Presbyterian Church, but in my humble judgment, of this continent and of this age.

Rev. Mack also quoted in the same issue said, in part:

It was in Charlotte that the power of his life manifested itself in its fullest grace. His energies penetrated almost every sphere of church work. His writings will live after him, particularly his discussion of the Tythe.

Although he was opposed to the Synod, that body passed a resolution in his memory in the Minutes of 1892. As was mentioned earlier, the Session of First Church adopted a rather lengthy tribute to him. This is spread upon its minutes in full.

Dr. Miller's last words are quoted on the plaque erected to his memory by the women of the church: "I have fought a good fight, I have finished my course, I have kept the faith."

ALEXANDER SINCLAIR

1857-1862, 1863-1865

Alexander Sinclair was born on the Island of Mull, one of the Hebrides, Argyshire, Scotland, March 14, 1834. His father was the Rev. John Campbell Sinclair, a noted Presbyterian minister. According to family tradition, Alexander was dedicated to the ministry in infancy. He graduated from Prince Edward College, Charlottetown, Prince Edward Island. His family then moved to Newburyport, Mass., and Alexander entered the Western Theological Seminary at Alleghany, Pa. In 1855, Mr. Sinclair was licensed by the Presbytery of Ohio and ordained and installed pastor of the Presbyterian Church of Sharpsburg, Pa. by the Presbytery of Alleghany in June, 1856. The First Presbyterian Church of Charlotte, N. C. then extended him a call. The call was accepted and he was installed as pastor on Sunday afternoon, October 25, 1857.

According to records, at the January 1862 meeting of Presbytery the relation between the Charlotte Church and Rev. Sinclair was dis-

solved. The minutes further read, "The Stated Clerk was directed if Rev. A. Sinclair desire it to furnish him with a certificate of good and regular standing." No reason for the dissolution was given, but an article which appeared in *The Charlotte News* of November 19, 1936, on the First Presbyterian Church, states that ". . . Rev. A. Sinclair succeeded as pastor in November 1857 and continued (interrupted by feeble health for a season when the pulpit was supplied by Rev. J. L. Kirkpatrick, President of Davidson College, to the close of 1862."

Rev. Sinclair was again called to the First Church and installed a second time on November 28, 1863. The installation was conducted by Rev. R. H. Lafferty, who also charged the congregation. Rev. J. D. Hall charged the preacher and Rev. W. W. Pharr preached the sermon.

The General Assembly of the Presbyterian Church in the South met in the First Presbyterian Church on May 5, 1864 and continued for several days. During this meeting many distinguished men sat on the pulpit. Among them was Dr. Joseph R. Wilson, Clerk of the Assembly and father of Woodrow Wilson, who was to become President of the United States. Sometime during 1864 some of the members became dissatisfied and considered leaving First Church and forming a second church. After much deliberation they decided against such a move. No clue is found in the record of their action as to the reason for the dissatisfaction.

On December 5, 1864, Rev. Sinclair again resigned as pastor of First Church. However, no action was taken by Presbytery on the matter until September 1865, when the relationship was again dissolved. This time the reason for request for dissolution was ill health. Between the time he left Charlotte and his death on February 20, 1885 in the manse at Salisbury, Maryland, he held a number of pastorates. He had served there since 1882.

Miss Madeline Orr, in her collection of historical material of the church (Charlotte, N. C.) quotes the *Salisbury Advertiser* (Salisbury, Md.):

Mr. Sinclair possessed all the instincts and admirable traits peculiar to the Highland Scotch race, from whence he sprang. He was a man of deep and earnest faith, simple and child-like in its purity, but he was strong and uncompromising with the wrong.

Rev. Brevard Davidson Sinclair, son of Alexander and Mary Laura Davidson Sinclair, then of Newburyport, Mass., preached at First Church on April 17, 1895, as reported in the *Daily Charlotte Observer*. This was just prior to the first service in the new sanctuary on April 21. His text was I Peter, Chapter I, "Christianity, a Living Hope." He was said to have "ranked with the most talented young divines of the Northern Church."

JOHN ALEXANDER PRESTON, D.D.

1893-1896

John Alexander Preston was born in Lexington, Va., on January 17, 1853. He was the son of Col. J. Thomas Lewis Preston and his first wife, Sallie Caruthers Preston. His mother died when he was quite small and his stepmother and father gave him his early training which was invaluable both in literature and scripture.

He attended Washington & Lee, where he graduated and then he spent one year at the University of Virginia. He studied theology at Hampden-Sydney from 1875-1878. It is not known at this time the institution which conferred the D.D. degree on him, nor in what year. He was licensed May 11, 1878 and ordained an evangelist on September 27 by Lexington Presbytery.

His friend Dr. Peyton Hoge said that he entered the ministry "... resisting more flattering offers, he took a missionary charge in the mountains of West Virginia. Here he labored summer and winter, over a wide range of territory. His ministry was most successful in soul-winning, and the building of churches."

He was then pastor of Pendleton Church from 1878-1883 and Tinkling Springs Church from 1883-1888. These were both in Lexington Presbytery, Virginia. He was pastor in Florence, Alabama, from 1889-1893. On April 8, 1893 he was called by unanimous vote to the First Church of Charlotte, N. C. The call was accepted and he and his family arrived in Charlotte in May to take up his pastorate.

The first sermon Dr. Preston preached at First Church was on May 23, 1893 with the subject "The Life of Jacob." He was installed July 9 by the commission of Presbytery comprised of Rev. T. A. Wharton, Rev. Frank Hunt and Rev. J. H. Boyd. Dr. Preston soon made quite an impact on both his congregation and the community. He was

always interested in education and was one of the prime movers in the establishment of Presbyterian College in Charlotte.

During his summer vacation in 1896, Dr. Preston was at the home of his relative, Addison Hogue, in Lexington, Va. After an illness of six weeks with typhoid fever, he passed away Sunday, September 13. Prayer services had been held in the First Church here every day of the last two weeks of his illness. These services were attended by many who were not of his congregation. The funeral service for Dr. Preston was held in Lexington, Va., conducted by Rev. T. C. Whaling, Dr. J. A. Quarles and Rev. J. W. Stagg. At the same hour a service was held in the Charlotte church. People from all walks of life were present at this service.

A memorial service was also held on Sunday, September 27 in the First Church at the direction of the Session. Dr. J. W. Stagg, pastor Second Presbyterian Church, presided. Ministers from the other churches of the city took part in the service. Dr. Peyton H. Hoge, of Wilmington, one of Dr. Preston's intimate friends, delivered the eulogy.

During the last days of Dr. Preston's illness *The Charlotte Observer* carried daily items on his condition. At his decease many tributes and articles were published. On September 15, 1896 a long article and editorial were included. The editorial said in part:

It has been remarked by many that his prayers will be remembered after his sermons are forgotten. That is saying very much for them, for by common consent he was one of the very foremost intellectuals of the Southern Presbyterian Church.

In the same edition a tribute by D. J. Sanders, of Biddle University said, "In his address to our faculty and students he was always engaging and highly edifying, and was always heard with great pleasure."

Mecklenburg Presbytery in its tribute:

As a preacher of the Gospel he was a man of rare gifts, earnestness of manner, carefulness in preparation. His spirituality in all that he said impressed hearers as one who had been with the Master and learned of Him. As a preacher he was wise in counsel, devoted to duty, consecrated in work. He was brotherly and lovable in bearing, charitable in intercourse, tolerant in opinion. As a man, to know him well was to love him strongly. He had the simple sincerity of a strong man. In his intercourse with men,

he himself was the only one who was not impressed with his goodness and greatness.

The Synod of North Carolina:

With a head like a Roman Senator and a smile a pictured saint, there was an impression of mingled sweetness and power created by his very appearance, which was confirmed and deepened as a closer acquaintance began to reveal the rich treasures of his mind and heart. Here was the secret of his pulpit power: Knowledge of God's Word and man's need. He was universally popular without ever stooping to court popularity.

The Session of the First Church spread upon its minutes a rather lengthy official statement of the esteem in which Dr. Preston was held by the Congregation. In part, the tribute reads:

A man of deep piety and consecration to the service of his Master . . . affable in his manner, courteous in his bearing, sound in his religious teaching . . . The affection of the congregation was almost unprecedented, and was only equalled by the love which Dr. Preston bore in his heart of hearts to his people . . .

Of eminent personal piety he ever held before his people a high standard of religious consecration, and preached only "Christ and Him Crucified" . . . Large numbers of communicants being added to the church under his ministry, and the Church building which we now have, was constructed in a large measure, through his influence. . . .

There be it resolved: That in the death of John A. Preston, D.D. the State has lost a noble citizen, the Presbyterian Church-at-large an able minister, and this Church in particular a loving, devoted and faithful pastor, whose memory we will ever cherish and revere.

At the suggestion of one of his many friends among the travelling men, the Observer became the collection agency for a fund contributed by them for a memorial window in the First Church. The goal set was \$500 and it was said that money came in from all parts of the country. The Preston Memorial Window, "The Vision of St. John," was dedicated on Sunday afternoon, May 23, 1897, during the meeting of the General Assembly in First Church. The window was accepted for the church by Dr. J. R. Howerton, then the pastor, and the address was made by Dr. J. W. Stagg, pastor of Second Church.

Thus the memory of this sainted man is preserved for future generations.

JAMES ROBERT HOWERTON, D.D., LL.D.

1897-1906

James Robert Howerton was born in Lafayette, Christian Co., Ky. on August 9, 1861. He was the son of John Thomas Howerton and Anna Smith James. The Howertons were an English Baptist family that came to this country about 1700. John Thomas Howerton, father of James Robert, was born in Halifax, Va. in 1833 and was a graduate of the University of N. C. He died leaving his widow with four children. She courageously made a living for the children in the days when women were not bread-winners.

Anna Smith James Howerton was a descendant of Welsh Quakers who came to this country with William Penn. James Lawrence James and Beulah Biddle Arney James, maternal grandparents of James Robert, were large landholders in Kentucky. James Lawrence James was a warden of the State Penitentiary at Eddyville, Ky. Their grandson often visited them there and had close contact with the convicts. He found much good in them. His tolerance and his love for his fellow-men surely grew out of his experiences there.

James Robert Howerton attended Southwestern Presbyterian University, Clarksville, Tenn., 1877-1882, receiving a Master's degree in 1882. He then attended Columbia Theological Seminary where he graduated in 1885. He was licensed by Nashville Presbytery in April, 1885 and ordained by West Texas Presbytery in April, 1886. Since he had not been raised a Presbyterian, he realized the day before his examination by Presbytery that he did not know the catechism. He knew he might need to be familiar with it, so he took a lunch, went out to the woods and learned the Shorter Catechism that day. He later learned the Larger Catechism with scriptural proofs.

He was called to the First Presbyterian Church of Charlotte, N. C. where his first sermon was preached on November 8, 1896 and he was installed February 28, 1897. At the installation service Dr. J. B. Shearer, President of Davidson College preached the sermon. Rev. J. W. Stagg, pastor of Second Presbyterian Church, charged the pastor and the congregation. Dr. Shearer chose as his text Romans 11:13, "I magnify my office." Dr. Howerton had begun his preparation for the ministry under Dr. Shearer twenty years before.

On May 20, 1897, the General Assembly of the Southern Presby-

terian Church convened in the First Church with Dr. Howerton as host minister. The date was the hundred and twenty-second anniversary of the signing of the Mecklenburg Declaration of Independence in 1775. The gavel used by the Moderator was made from a tree which grew at the head of Alexander Craighead's grave. Alexander Craighead, first pastor of Sugar Creek Presbyterian Church, was an ardent patriot and zealous preacher for independence and liberty. His preaching was largely responsible for the Mecklenburg Declaration of Independence, drawn up by Scotch Presbyterians who loved liberty.

This Assembly also celebrated the 250th anniversary of the Westminster Assembly. Many eminent Presbyterian ministers of the Southern Presbyterian Church attended the meeting. Dr. Moses Hoge, Dr. R. L. Dabney and Dr. Joseph R. Wilson all occupied the pulpit at one time. During the Assembly meeting, the Preston Memorial Window was unveiled and dedicated.

While in Charlotte Dr. Howerton assumed leadership in every Presbyterian enterprise. The Presbyterian College and Presbyterian Hospital were among his special interests. He also wrote numerous articles for *The Presbyterian Standard*.

In January, 1902, Dr. Howerton invited Mrs. Howard Taylor of the China Inland Mission to speak from the pulpit at a Sunday afternoon meeting, instead of from the floor of the church. This caused a flurry of excitement over the entire Southern Presbyterian Church. Dr. Howerton at first answered the comments, then later ignored them. He seemed to have been ahead of his time on the place of women in the church.

Dr. Howerton became interested in Montreat in 1899 when he and his family were there for the summer. He liked the interdenominational group gathered there. In the summer of 1902 he was a speaker there. He had become so interested in Montreat as a summer assembly ground for the Presbyterians that in 1905 he addressed the Synod of N. C. on the subject. The property was available and could be purchased at an excellent price. At the 1906 meeting of the Synod, a committee appointed the year before made its report and the purchase was approved. Dr. Howerton was asked to become the first president of the Montreat Association. This he did and soon moved his family there. He had resigned his pastorate at First Church on September 30, 1906.

In February, 1906, at Dr. Howerton's invitation, a committee on Closer Relations between Presbyterian and Reformed Churches met in First Church. Leaders of these bodies formed a distinguished group. Some of the papers called this "the most important ecclesiastical meeting ever held in Charlotte."

At the May, 1907 meeting of the General Assembly in Birmingham, Ala., Dr. Howerton was elected Moderator. He had been a Commissioner from Arkansas Presbytery in 1892; host in 1897; Trustee in 1898-1906; representative to the Committee on Closer Relations between Presbyterian and Reformed Churches, 1904; member Permanent Committee on Christian Education, 1904; Commissioner in 1905 and member Standing Committee on Foreign Missions; Commissioner again in 1906 and Chairman, Standing Committee on Home Missions.

Dr. Howerton, having launched the summer conference of the Presbyterian Church at Montreat in 1907, accepted the chair of Mental and Moral Philosophy at Washington and Lee and assumed that position in the fall of 1907.

At the opening of the 1908 General Assembly, Dr. Howerton, as Moderator, preached on Luke 10:29, "But he, being willing to justify himself, said unto Jesus, And who is my neighbor?" When the Committee on Colored Evangelization made its report to the Assembly, they requested this sermon be published.

Central University, Richmond, Ky., awarded Dr. Howerton the LL.D. at commencement in 1908. In 1915 he was elected a member of Phi Beta Kappa at Washington and Lee.

Dr. Holmes Rolston said of Dr. Howerton's teaching, "In studying under Dr. Howerton the young men of Washington and Lee had the inspiration of a teacher whose mind commanded their profound respect while his deepest convictions were soundly Christian."

Quoting from the Minutes of the Presbytery of the Potomac:

Dr. Howerton spoke in 1909 in Baltimore at the celebration of the 400th anniversary of the birth of John Calvin on the platform with Dr. James Burrell of the Marble Collegiate Church of New York and Lord Bryce, the British Ambassador to the U. S. While none of the three was unworthy of the great subject, Dr. Howerton's address showed decided superiority to the other two.

Dr. Howerton was the author of "The Church and Social Reforms" and "Freedom and Causality." He, in addition to the above, served as trustee of the Southwestern University, Clarksville, Tenn., his Alma Mater, Presbyterian College for Women, Charlotte, N. C. and Union Theological Seminary, Richmond, Va.

Dr. Howerton died in Lexington, Va., June 14, 1924 after a short illness, though he had been in failing health for over a year. He truly "had fought the good fight"; he had proclaimed the gospel of Jesus Christ throughout his long and useful ministry.

WILLIAM MORRIS KINCAID, D.D.

1907-1911

William Morris Kincaid was born in Utica, New York, January 16, 1851. He was the son of George Kincaid and Elizabeth Parshall, both Scotch Presbyterians. Educated in the public schools of Utica, he graduated with first honors from the Union Free Academy there. In 1871 he graduated from Williams College, one of the top ten in his class. He then attended Rochester Baptist Theological Seminary, from which he graduated.

On March 17, 1907, the Session of the First Church of Charlotte heard the report of the Committee on Calling, which recommended he be called as pastor. A congregational meeting was called for March 24, at which time the congregation approved the call. He preached in First Church on April 10, 1907. On that date the Session heard officially that he would accept the call. It was through the efforts of Dr. Martin D. Hardin, pastor of Second Presbyterian Church, that he was called.

Dr. Kincaid was installed as pastor of First Presbyterian Church on October 9, 1907. Rev. A. R. Shaw presided, propounded the constitutional questions and charged the people; Rev. Alexander Martin delivered the charge to the pastor; Dr. M. D. Hardin preached the sermon.

During his pastorate, four hundred people were added to the church. He preached a gospel of hope, consolation and encouragement. He often spoke without manuscript or notes with a rich vocabulary and fluency. He had a most retentive mind and was earnest in his desire to be a blessing to others and to promote the Lord's kingdom. It was

said that all of his pastorates were singularly successful. It was also said that, "As a minister Dr. Kincaid was almost ideal." He knew no classes among his people or among those with whom he associated. He was not a regular attendant at church courts, due partly no doubt, to his impaired hearing. He was, however, intensely interested in the church and the social issues of the day.

Dr. Kincaid was a man of frail health, suffering from diabetes. Late one evening returning home from a visit to the jail, he had a fall from which he never recovered. Even in the midst of acute pain and prolonged suffering he experienced a tranquility of soul which nothing could disturb. He died on January 2, 1911.

The funeral was held in First Church on January 3, 1911 with Dr. A. R. Shaw presiding. The deacons were active pallbearers and the elders honorary pallbearers. Burial was at Groton, Connecticut.

The Charlotte Observer of January 3, 1911, in an editorial said:

... Dr. Kincaid was a pulpit speaker of eloquence and unusual culture . . . To the people of Charlotte both in and out of his congregation, his death comes as a matter of much personal and poignant grief. Hundreds had learned to look forward to the unwavering cheerfulness of his greeting. . . He was a most unusual preacher, but in his pastoral relation the entirety of his consecration put such a glow and color into his attitude as could not fail to elicit the affection of all who came under its influence.

Mecklenburg Presbytery's tribute to Dr. Kincaid includes:

He won the hearts of the people of Charlotte without regard to church affiliation by his broad charity, ready response to every call of distress, service day and night at the sickbed, earnest consecration to his work . . . He was a good man, loving his fellowmen, greeting them cordially, and using freely the medicine of kind words for broken hearts and wounded spirits.

DAVID HOPKINS ROLSTON, D.D.

1911-1917

David Hopkins Rolston was born on October 28, 1878, near Remington, Virginia. He was the son of Benjamin Fielding Rolston, Jr. and Eliza Rebecca Ryman. His boyhood was spent on his grandfather's plantation three miles from Harrisonburg, Virginia.

He prepared for college at Mt. Clinton and in 1901 entered Washington and Lee, graduating in 1904. He then attended Union Theological Seminary, Richmond, Virginia, where he graduated in 1907 with a B.D. degree. On May 18, 1907 he was licensed, and ordained on May 24, both by Lexington Presbytery. In 1914 Davidson College conferred on him the D.D. degree.

The congregation of the First Presbyterian Church of Charlotte, N. C. called him on August 27, 1911. The call was accepted on October 15. His first sermon was preached on November 26, 1911 with the text being from Isaiah 55:6-7. Dr. Rolston was installed on January 7, 1912 with Dr. A. A. McGeachy presiding, propounding the constitutional questions, and preaching the sermon. Rev. A. R. Shaw charged the pastor and Rev. H. M. Pressly charged the people.

He was intensely interested in the work of the Sunday School and often visited the various departments. It was during his pastorate that in 1916 the addition to the Sunday School building was made. This addition included the part of the building behind what is now the chapel, on three floors. The addition was made possible largely through a gift of \$20,000 by Mr. John C. Burroughs, an elder in the church.

It was said that Dr. Rolston's sermons were "inspired and inspiring." *The Charlotte Observer* of November 23, 1917, in an editorial, also declared:

It might be said of him that he was given to pouring out his soul in prayer. He did not seem to pray as ordinary men, but as if he had been transported into the very presence of the Almighty and were pleading with Him face to face.

A fellow minister whom he had visited every day during a long hospital illness said, "He had more religion than any man I know, and what is very remarkable, he knew how to use it."

Dr. Rolston was very active at Camp Greene, preaching and giving Bibles and Testaments to the soldiers. It is thought that while there he contracted his last illness, pneumonic meningitis, and died after four days, on November 21, 1917. At the time of his death he was Moderator of the Synod of North Carolina.

The funeral was held in First Church, conducted by Dr. J. S. Sibley, pastor of Tenth Avenue Presbyterian Church. Dr. A. A. McGeachy spoke of Dr. Rolston as "A Man and a Minister." Rev. J. R. Bridges

spoke of him as "A Preacher and a Pastor." *The Charlotte Observer* of November 23, 1917, said the service was attended by "hundreds of people of every church and creed, Methodists, Baptists, Presbyterians, Roman Catholics and Hebrews." The Session of the church on November 25, declared a period of mourning for thirty days. The Thanksgiving Service was omitted.

In commenting on the death of Dr. Rolston, the *Presbyterian Standard* said:

In the death of Dr. Rolston, which occurred on Wednesday night, November 21, this city without regard to denomination is sorely bereaved. Never in its history in recent years has there been such an outpouring of every class and condition of society as witnessed on last Thursday afternoon . . .

In paying tribute to him the Session spread upon its Minutes:

As a preacher, Dr. Rolston was thoroughly sound and orthodox. He never allowed himself to be drawn away from the Gospel truth by the topics of the times, but preached Christ and Him crucified. His message was always the same old story made attractive by sound presentation of the subject. He held out the promises in the Bible, but did not forget the warnings. He preached the whole truth as he understood it.

As a man he was kind and gentle. As a pastor he was untiring, never sparing his strength, but using all his energy for the betterment of mankind. During his pastorate he endeared himself not only to his own people, but to the community at large. He was respected and beloved by all who knew him . . .

Both Dr. and Mrs. Rolston were buried in the family plot in Woodbine Cemetery, Harrisonburg, Virginia.

ALBERT SIDNEY JOHNSON, D.D.

1918-1940

Dr. R. A. Dunn, Elder, First Presbyterian Church, paying tribute to Dr. Johnson, said in part, ". . . With one accord, we would commend his courageous proclamation of the truth of God's word and his joyous anticipation of the coming of our Blessed Lord, in the glory of

His Almighty Power." This was the man who was pastor of this church from June 30, 1918, to December 14, 1940.

He was educated at Alabama Polytechnic Institute, Auburn, Alabama 1898-1901. After engaging in business for several years, he attended Union Theological Seminary, Richmond, Virginia, 1903-1906. He was ordained on October 11, 1906 by North Alabama Presbytery. The degree of Doctor of Divinity was conferred on him by Lambeth College, Jackson, Tenn. in 1913. In 1923, Davidson College conferred the same degree.

A congregational meeting was held in First Church, Charlotte, N. C. on May 26, 1918 at which time Dr. J. R. Bridges presided. The Calling Committee made its report which was received by the congregation. Dr. Albert Sidney Johnson was called at a salary of \$4000 a year. The *Presbyterian Standard* of May 29 reported that the "call was hearty and unanimous." The call was extended and accepted by Dr. Johnson.

Sunday morning, June 30, 1918, Dr. Johnson preached his first sermon in the First Presbyterian Church to a large congregation. The evening service was a union one of all the Presbyterian Churches of the city and some of the county. At the service the main auditorium as well as the annex and balcony were crowded.

The *Presbyterian Standard* of July 3, 1918 carried the following: ". . . Dr. Johnson is a forceful preacher, his delivery is graceful, his illustrations apt and he was listened to with marked interest at both services."

Dr. Johnson was installed as pastor of First Presbyterian Church on Sunday night, July 21, 1918. Rev. A. A. McGeachy, D.D., pastor of Second Presbyterian Church preached the sermon and propounded the constitutional questions. The charge to the pastor was made by Rev. George F. Bell, pastor of Knox Presbyterian Church (now Caldwell Memorial). Rev. Julian S. Sibley, D.D., pastor of Tenth Avenue Presbyterian Church charged the congregation. Mr. W. E. Price, Elder of Knox Presbyterian Church, completed the commission.

During his long and fruitful pastorate in Charlotte, Dr. Johnson preached the length and breadth of this entire country as well as in various places in Canada. He was a leader, not only in denominational affairs, but in other religious and civic organizations. He was a trustee of both Barium Springs Home and Davidson College and for a num-

ber of years a member of the General Assembly's Executive Committee of Foreign Missions. For some years he was one of the representatives of the PCUS on the World Alliance of Reformed and Presbyterian Churches, serving as vice-president of that body in 1937.

During his pastorate here the Myers Park Presbyterian Church was organized. He encouraged a large number of the members of First Church to become charter members of the new church. Together with Mr. George Wilson, he presented the petition to Mecklenburg Presbytery that launched the church. He was also the leader in the establishment of Camp Greene Presbyterian Church.

Sunday, June 9, 1940, Dr. Johnson announced to the congregation of the First Church his intention to retire as pastor of the church in the early fall to engage in work as a Bible teacher and evangelist. This intention came only after several years of planning, he said. The congregation and Presbytery concurred with his request with deep regret.

The following appeared in the church bulletin of December 8, 1940:

Today closes the ministry of Dr. Albert Sidney Johnson in the First Presbyterian Church. The Session wishes to take this means of expressing its sincere appreciation of the fine work he was done in this church and city. In doing so, the Session is expressing not only its sentiments but those of the entire congregation. Dr. Johnson's ministry has at all times been conducted in a manner true to the revealed Word of God, and it has been a great blessing to uncounted number of people. As he has been called to a wider field in the Lord's work, the prayers of the Session and the entire membership of this church go with him.

At the meeting of the Session of the church on December 10, 1940, Mr. Thomas J. Smith, Elder, read the words of appreciation and the Session ordered these words to be incorporated in the Minutes of the Session. The effective date of the dissolution of the pastorate of Dr. Albert Sidney Johnson was December 14, 1940.

Dr. Albert Sidney Johnson died June 22, 1971 after a long and fruitful life. Mrs. Johnson preceded him on November 1, 1970. Both Dr. and Mrs. Johnson were buried in Tuscumbia, Ala.

On Sunday, March 11, 1973, a bronze plaque on the wall of the sanctuary was dedicated to his memory during the morning worship

service. The scripture verse on it is, "Holding forth the Word of life that I may rejoice in the day of Christ that I have not run in vain neither labored in vain." His three children were the donors and were present for the service.

WILLIAM ADDISON ALEXANDER, JR., D.D.

1941-1944

Dr. Alexander was called to the pulpit of the First Presbyterian Church from the Highland Church of Birmingham, Ala. He arrived in Charlotte early in December, 1941 and preached his first sermon on December 7. He was installed December 14 at the evening service. A church reception was held on December 19, honoring him and his family. On December 21 at five o'clock a special Christmas service was held in the sanctuary which he conducted.

The church bulletin of December 5, 1943 carried the following:

With today's service Dr. Alexander is completing two years as pastor of this Church, and the Session of the Church is desirous of expressing to him its deep appreciation of his splendid ministry. These have been years of much sadness and sorrow. On the first Sunday of Dr. Alexander's pastorate Japan attacked Pearl Harbor, and since that time many of our finest have joined the armed forces to fight for the principles which we believe are right and close to the heart of our Lord. Death has entered a number of our homes, leaving blighted hopes and aching hearts. Much of Dr. Alexander's ministry, therefore, has been given to cheering the sad and comforting the bereaved. So gracious has been his ministry in these trying days that we feel the Spirit has led him to us "For such a time as this."

His sermons have been outstanding, his ministry has blessed the congregation and the city where he has so rapidly taken his place in its life and activity. He has preached the simple gospel of salvation by faith in the shed blood of a crucified Savior. We thank God for his ministry and pledge to him our love and prayers and cooperation in the years which lie ahead.

Dr. Alexander resigned his pastorate at First Presbyterian Church on November 19, 1944 after serving a little less than three years. *The Charlotte Observer* of November 20, 1944 carried large headlines across the top of page one of section two. An accompanying article stated that the sermon preached the day before was on the topic "The

Mark of a Friend." In the sermon Dr. Alexander pointed to the friendship of David and Jonathan. He said his decision to leave First Presbyterian had been a very difficult one. "... I am aware, more than ever, that I shall be leaving not just faithful co-workers in the Gospel, but those among whom I want always to count among my dearest friends."

The church to which Dr. Alexander had been called was the First Presbyterian Church of Shreveport, La., one of the ten largest in the Southern Presbyterian Church. He was to succeed Dr. Wade H. Boggs who had resigned about a year before to become Executive Secretary of Education and Ministerial Relief for the denomination.

The November 26, 1944 church bulletin carried the following:

As announced last Sunday a congregational meeting following morning worship is to act upon request of our pastor to join him in seeking from Mecklenburg Presbytery a dissolution of pastoral relationship that he may be transferred to Red River Presbytery.

It was with deep regret that the congregation concurred with the request.

Dr. Alexander attended Louisville Presbyterian Theological Seminary, 1917-1920, where he received a B.D. degree. He was licensed by Central Mississippi Presbytery on June 9, 1920 and ordained June 30, 1920 by Memphis Presbytery. He was awarded the D.D. degree in 1929 by the Austin Theological Seminary. He was honorably retired August 1, 1953 and died February 20, 1956.

CHARLES EDGAR STANBERRY KRAEMER, D.D.

1945-1953

One of the Elders of the church summed up so well the feeling of the congregation in a letter written after Dr. Kraemer's last sermon on December 13, 1953, as pastor of the First Presbyterian Church:

... Charlie's last sermon ended with a hymn, "O Come All Ye Faithful," with the closing words of triumph which belong to all Christians, "O come let us adore Him, Christ the Lord" Charles has been led continually by God's Spirit in his work with us. Indeed he has been mightily used of Him!

... During these eight years our church has grown in prestige in the

community and is taking its rightful place of spiritual leadership in the midst of a great and growing city.

The scriptural text for that sermon was II Peter 1:16-21 and the topic, "How Do We Know What Is Right?" His last sermon was based on the assurance that Jesus Christ is truly the Son of God and our Savior.

His first sermon was preached on November 11, 1945: the text, "Your Minister for Jesus' Sake"; the scripture from II Corinthians 4:5.

In an article in *The Charlotte Observer* on November 12, it was noted that the minister had innovated the wearing of the Geneva gown in the pulpit.

About his sermon, the paper went on to say:

He felicitated the church on its past history of loyalty to the Gospel and thanked God for the former ministers.

... Mr. Kraemer avowed his determination to follow the Apostle Paul in his confession of faith in the pure Gospel, the unadulterated word of God, not cluttered up with the new psychology or any other 'isms'. "I would preach the Gospel without whitewash, and without reform theories that leave the heart hungry and uncomforted. . . . The world needs the Gospel and we will endeavor to proclaim it."

His first, his last, and all his sermons, as well as his life among us showed his deep convictions to which he was faithful in every respect.

Dr. Kraemer was called to the pastorate of this church and preached his first sermon on November 11, 1945, as already noted. He was installed as pastor on December 10, 1945, at the evening service. The presiding officer was the Rev. A. Leslie Thompson, pastor of Sugar Creek. Dr. John R. Cunningham, president of Davidson College, and president of Louisville Seminary when Dr. Kraemer was a student there, preached the sermon. Dr. James A. Jones, pastor of Myers Park Presbyterian Church, charged the minister. Dr. S. M. Glasgow, who had served the church as supply minister for some months, charged the congregation.

Miss Madeline Orr, in her historical collection of the First Presbyterian Church wrote:

... Dr. Kraemer is diligent and thorough in preparation; he has the most open mind one could find, and a most Christ-like attitude toward people

and ideas; he is willing to look any and every fact in the face and is able to come to a sane, logical conclusion after doing so; he is completely natural at all times and in all places, and so thoughtful of others that he is unselfconscious; he is kind, even his very extensive wit is kind; he understands the art of leading without driving, and is the friend and stimulating comrade of every person with whom he comes in contact (old or young, male or female, rich or poor, black or white, wise or dull); he is forward-looking, and has been able to open wide the windows on the highway of life for a very large number of people who were extremely familiar with the sight of their own patios but had seen the highway seldom and then only through a crack in the blinds with the distinct purpose of being shocked. Dr. Kraemer is considered an expert in teaching religion to children and young people, and is constantly called on to teach in schools of Religious Education.

He attended Davidson College 1927-1931, graduating with a B.A. degree. He studied at Louisville Theological Seminary 1931-1934 earning a B.D. degree. He was licensed on July 17, 1934 and ordained by Louisville Presbytery.

Dr. Kraemer studied at Andover-Newton Theological Seminary, Newton Center, Harvard, Mass., where he was Earnhart Fellow in Pastoral Psychology. He received S.T.M. degree there in 1939. He also did special clinical study at the University of Louisville Medical School, Louisville Mental Hygiene Clinic, Elgin Illinois State Hospital, Massachusetts General Hospital and Boston Psychopathic Hospital. He was honored by Davidson College, his Alma Mater, with a D.D. degree in 1947.

He served in many capacities in the PCUS at all levels. He was on several General Assembly committees including one which engaged in a three year study of the entire religious program of the church. He was Chairman of the Steering Committee of the United Preaching Mission held in Charlotte, February 28-March 7, 1954 just after his pastorate here had ended.

It was also during his pastorate that the Fellowship Hall was built, providing necessary space for many functions. The church greatly enlarged its witness and service as a downtown church by the initiation of the Thursday Noon Community Worship Service in the chapel, with lunch served in Fellowship Hall both before and after the ser-

vice, enabling many business people to attend. The speakers at these services are drawn from all denominations in the area. This was started in 1949.

Probably the most noteworthy contribution the church made under Dr. Kraemer's leadership was the Child Care Program begun in 1947. He noticed many children in the immediate vicinity of the church seemed to be left alone for most of the day while the parents worked. First, 8-10 children came in the afternoons after school. Then the program was extended to all day care. Later a pre-school group was added. The name and idea changed from one of care to a child development center. In the beginning the program was for low income families; later it was opened to all levels. The program, licensed by the North Carolina Department of Social Service, has been a pioneer in child development, serving as a model for other churches who started such a project. This important part of the witness of the First Presbyterian Church was once described as "A home mission work right under our roof."

Sunday, December 13, 1953, Dr. Kraemer announced to the congregation his decision to accept the presidency of the General Assembly's Training School for Lay Workers, PSCE, in Richmond, Va. He was to succeed Dr. Henry Wade DuBose, Sr., who was retiring. Dr. Kraemer was eminently suited to the position because of his experience in the field of religious education.

A congregational meeting was called for December 20, so that his request for dissolution of the pastoral relationship might be presented. The request was made that his duties be terminated as of January 25, 1954. It was with deep regret that the members of the congregation concurred with the request. There was at the same time rejoicing that he had been called to a position of wider service in the church. First Presbyterian Church has always been strong in its belief and devotion to religious education.

The church bulletin of January 24, 1954 carried the following expression from the Session:

. . . To-day marks the close of Dr. Kraemer's tenure as pastor of this church, a period of more than eight years. With him as leader much has been accomplished. Fellowship Hall has been built. Our other buildings

have been improved and modernized. The congregation has grown in size. Gifts for church purposes have been increased, and best of all there has come a more genuine feeling of fellowship among us, a closer communion of the members and a deepening of the spiritual life of the church.

Our prayers, our hopes and our love go with Dr. Kramer and his family as reluctantly we bid them farewell.

Dr. Kraemer was elected Moderator of the Presbyterian Church in the United States on June 10, 1973, a position he held with distinction.

He retired as president of the Presbyterian School of Christian Education in June 1974 at which time his term as moderator of the General Assembly ended. The Kraemers then moved to Davidson where he was connected with the college for a short time. In June 1976 they came back to Charlotte where they attend First Church. For several years he was the church visitor. He continues to write articles for the *Presbyterian News* which are most interesting and thoughtful.

On Sunday, January 6, 1980 at a congregational meeting he was named Pastor Emeritus, a token of the high esteem in which he is held. At the annual meeting of the Synod of North Carolina, June 1, 1982, Dr. Kraemer received the Margaret Walker Bowman Award for service to Christian education from St. Andrews College, Laurinburg, N. C. This was a well deserved honor.

ERNEST LEE STOFFEL, D.D.

1955-1972

A search began to find a minister to replace Dr. Kraemer. For about a year the Pulpit Committee looked far and wide. They were led to a young minister, Ernest Lee Stoffel, then in Florence, Ala. It was on December 12, 1954, following the recommendation of the committee, that the call was approved and extended. The call was accepted. For almost a year the church had been without a regular pastor.

Lee Stoffel preached his first sermon in First Presbyterian Church on January 9, 1955. His text, "To Preach Jesus Christ and Him Crucified." Thus a happy and fruitful relationship that would last seventeen years had begun. Here was a man of many talents, a man deeply committed to the work of God's Kingdom.

In January, 1965, on the occasion of the anniversary of his tenth year as pastor the following quoted in part, sums up his work here. This tribute was well deserved:

The moving of God's Hand is evident in all your offices. As BISHOP in your oversight of the flock of Christ; as MINISTER in serving Him; as EVANGELIST in bringing the glad tidings of salvation; as PREACHER in proclaiming the Gospel.

But it is in your office as PASTOR that you have won a lasting place in our hearts. With gentleness, love and patience, with great courage and wise understanding in true humility you have fed us spiritual food; have indeed led us to the very Gate of Heaven.

We have seen fulfillment of the prophecy, "I will fill this House with Glory, saith the Lord of Hosts."

Dr. Stoffel was licensed and ordained April 27, 1947 by West Hanover Presbytery, Va. His theological training was at Union Theological Seminary where he received a B.D. degree in 1947, a Th.M. in 1948 and the Th.D. in 1950. Davidson College honored him with a D.D. degree in 1956 and King College, his Alma Mater, the same in 1957.

He was instructor in Greek at Union Theological Seminary 1946-1948. He was a Hoge Fellow in 1948. During the summer of 1952 he was an exchange pastor at St. Paul's Newington Church, Edinburgh, Scotland. He has had four books published: *His Kingdom is Forever*, *The Strong Comfort of God*, *Believing the Impossible Before Breakfast*, *The Dragon Bound: A Commentary on Revelation*.

During Dr. Stoffel's ministry the Office-Educational building was constructed, the sanctuary was air-conditioned and redecorated and the organ was rebuilt. The General Assembly of the PCUS met in the church for the fourth time in 1958.

Probably the most significant innovation during this time was the televising of the Sunday morning worship services. The first service televised was on May 14, 1961. Through this medium thousands of people have been reached. There is no way of knowing what this ministry has meant to the viewers. The Community School of the Arts began in the fall of 1969 as the School of Music. Henry Bridges was the director; he was the church organist and choir director at that time.

In a letter dated January 2, 1972 and mailed to the members of the congregation, Dr. Stoffel announced that he had accepted a call to the

Riverside Presbyterian Church of Jacksonville, Fla. In the letter he expressed his deep appreciation to the congregation for their fellowship and witness during the seventeen years of his pastorate. The Session, in accordance with his request, called a congregational meeting on January 16, 1972. At this time, with deep regret, the congregation concurred with his request that Mecklenburg Presbytery dissolve his pastoral relationship with First Presbyterian Church. His last sermon was preached Sunday, February 13, 1972, with the date of dissolution being February 15, 1972. The text of his last sermon was that of his first preached in this church, "Nothing Except Jesus Christ" based on the Biblical writing of St. Paul in I Corinthians 2:2. "For I decided to know nothing among you except Jesus Christ and Him crucified."

At the congregational meeting on January 16, 1972 the following resolution was adopted:

On January 9, 1955 Ernest Lee Stoffel appeared in the pulpit of the First Presbyterian Church for the first time as our Minister. For 17 years he has labored among us as Preacher, Pastor and Friend. He has led us as a congregation to experience a unity of purpose and desire as we have struggled to witness and serve for Jesus Christ. He has encouraged us as individuals when we were discouraged. He has laughed with us in times of joy and happiness. He has been our constant companion when sorrow was experienced. He has, above all, raised us up before the throne of God in our supplications and praise. He has preached the Word of God as he saw it and taken us to new heights as we all "looked through a glass dimly." For ten years his ministry through the medium of television has brought countless blessings and comfort to all who have heard him. He has served as Presbyter in all courts of our church with the greatest grace and dignity—always asking nothing for himself but seeking only the truth and the means whereby he might further serve his Lord and Master.

Now, Lee Stoffel's ministry with us draws to a close as he prepares to accept a call to Riverside Presbyterian Church of Jacksonville, Fla. We, the congregation of First Presbyterian Church, pause to take note of the years he has spent with us. They have been 17 short years during which he and his people have all grown together in a common bond of fellowship. Our ties have grown closer than we would care to admit. The severance of them is even more painful. Yet, in the providence of God, we have been blessed far beyond our ability to comprehend.

We thank Lee Stoffel, as we are able, for all he has helped us do. We praise God for the service we all have been able to render under his

leadership. We commend him and his family to the keeping of God Almighty as they leave our midst. We ask God's richest blessings on his new ministry in Jacksonville.

The Charlotte Observer of February 12, 1972 in an editorial said,

. . . During his seventeen years in our midst, Dr. Stoffel has quietly gone about strengthening the church's heartbeat in the center of our city. When other downtown churches were losing to the suburbs, First Church declared its firm intention to remain a strong downtown congregation . . . Under Dr. Stoffel, First Presbyterian led the way in this community in ministering to people in the inner city. It had a tutoring program under way at First Ward School long before such programs became fashionable throughout the Southeast . . . Other preachers have been more colorful, more controversial, or more often in the public eye. But few have stood up so well under the challenge or remained more faithful to the mission than this good pastor.

In 1977 Dr. Stoffel was the speaker for the Holy Week Services in First Church. He also took part in the Homecoming Celebration Service on May 2, 1982 during the Sesquicentennial Celebration. He continues to serve the church at large in many capacities. Currently he is Chairperson of the General Assembly Task Force on Bequests and Deferred Gifts and also of the Assembly Mission Board.

In June, 1981 he came back to Charlotte as pastor of Sardis Presbyterian Church. His friends in First Church look forward to seeing and hearing him often.

Many of the service ministries of the church were begun while he was our pastor. His motto was truly "For Christ in the Heart of Charlotte."

WALTER MILLER WALSH, D.D.

Acting Church Director 1954

Assistant Minister 1955-1958

A son of First Church, Dr. Walter Walsh came back to his home church in the above capacities after his retirement in 1954. He was invaluable in the positions he held here because of his background, his knowledge of people and his abilities. Soon after Dr. Stoffel became pastor of First Church he paid tribute to Dr. Walsh from the pulpit.

Walter Walsh was born in Charlotte, August 14, 1879, the son of Thomas David and Rose Elizabeth Williamson Walsh. He united with the church at the age of thirteen and by the time he was sixteen had decided to become a minister.

A graduate of Davidson College in 1900 he attended Union Theological Seminary where he graduated in 1904. In 1917 Austin College, Texas, conferred on him the D.D. degree. He held a number of pastorates. During this time he was active in the various church courts being moderator of Concord, Abingdon and Mecklenburg Presbyteries and of the Synod of Appalachia.

Dr. Walsh was honorably retired by Mecklenburg Presbytery on September 14, 1954. After this he served his own church and also Covenant Presbyterian. His death occurred on September 2, 1970 at the age of 91.

The officers and congregation of First Church in tribute to him adopted a resolution on June 21, 1959 which read in part:

. . . The mellowness, kindness, and spiritual wisdom that he had gained through a life-time of serving his God and fellowmen, have been generously shared with us. . . . For the labors of our friend and counselor, we say "well done," for his love and devotion, we offer our sincere appreciation and . . . we extend him our love and esteem.

The Mecklenburg Presbytery in tribute at his death adopted a resolution at its September 22, 1970 meeting. In it was quoted the above and among other statements was the following:

He probably stood behind the sacred desk in more churches in the Presbytery than any other Minister. As a preacher he was true to the fundamentals and the Gospel he proclaimed was clear and convincing. . . . The Psalmist could say to him, "With long life will I satisfy him and show him my salvation."

JOHN RUFUS KING, Th.M.
Assistant Minister 1956-1957

The Rev. John Rufus King was the first assistant pastor to be employed on a permanent basis by the First Presbyterian Church. Prior

to his coming, in the summer of 1956, Dr. Walter M. Walsh, a retired minister and former member of the church, had assisted Dr. Stoffel the pastor.

John King, a native of Wilmington, N. C., attended Hampden-Sydney College and graduated from the University of Richmond in 1953. He graduated from Union Theological Seminary in 1955. In 1956 he received his Th.M. degree from Union where he had studied under a Larus Fellowship.

October 20, 1957 was his last Sunday with the First Church. He left to become Minister to Students at the University of Kentucky.

ANGUS GUY McINNIS, B.A., B.D.

Assistant Minister 1959-1962

Angus Guy McInnis was born in Leaksville, Miss., September 13, 1901. He attended Chickasaw College, Pontotoc, Miss., South Western Presbyterian University, Clarksville, Tenn. and graduated from Columbia Theological Seminary in 1928. After serving several pastorates he was called in May 1959 to be assistant pastor of First Church, Charlotte, N. C. He served in this capacity until March 1962.

From his duties at First Church, Mr. McInnis went with the Mecklenburg Presbytery to become Director of Church Extension. Later he was Field Representative for the Presbytery. He died July 21, 1982.

LEONARD WESLEY TOPPING, B.D., Th.M.

Associate Minister 1963-1974

A native of Hampton, Virginia, he attended Hampden-Sydney College and Union Theological Seminary where he received a B.D. degree in 1933 and a Th.M. in 1950.

He was licensed and ordained by Albemarle Presbytery of North Carolina, April 29, 1934. He then held a number of pastorates, during which time he was a member of many civic and ministerial organizations in which he held offices. Four times he was a Commissioner to the General Assembly.

He received a call as Associate Minister to First Church and began

his work on March 1, 1963. The session passed a resolution on March 8, 1970 taking note of his seven years in that position. This was read to the congregation and spread upon the minutes of session.

He retired from First Church in February, 1974. The bulletin of February 24, carried a Statement of Appreciation and Admiration to Leonard and Ruth Topping.

. . . we would like to express our sincere appreciation to you for your great contribution to us and the work of this church. You have . . . demonstrated a love and commitment to Christ and this Church and its mission which has been an inspiration to us all. . . .

We have been truly blessed by your ministry with us. May God bless you as you have richly blessed us.

First Presbyterian Church
Charlotte, North Carolina

He was honorably retired by Mecklenburg Presbytery on March 19, 1974 and in June was the Moderator of that body. Since that time he has served as supply minister in several churches. He & Mrs. Topping continued their relationship with First Church.

GEORGE CARSWELL HUGHS, Th.M., Ph.D.

1972—

George Carswell Hughs began his ministry with the First Presbyterian Church on October 1, 1972, having been called by the congregation on August 13.

On Sunday, October 29, 1972, at 5:00 P.M., Dr. Hughs was installed as the fourteenth minister by a Commission of Mecklenburg Presbytery. Members of the Commission were: Rev. Leonard Topping, Associate Minister, Chairman; Dr. Dean W. Colvard, Dr. James E. Fogartie, Mr. Joseph W. Grier, Jr., Dr. Warner L. Hall, Dr. Frontis W. Johnson, Dr. J. Cecil Lawrence, Mr. A. Walton Litz, Mr. A. Ward McKeithan, Dr. Douglas W. Oldenburg, Rev. Robert H. Ramey, Jr. and Mr. Charles R. Willard. Dr. Oldenburg preached the sermon for the occasion.

Dr. Hughs grew up in Moultrie, Georgia. After graduating from Moultrie High School, he attended Mercer University for two years and then transferred to the University of Edinburgh in Scotland for the last two years of his undergraduate work. While a student at

Edinburgh, he studied one semester at the University of Heidelberg. After graduation from Edinburgh in 1958, he attended Yale University Divinity School, serving as president of the student body his senior year, and graduating with a B.D. degree in 1961. He then did graduate work at Union Theological Seminary in Richmond, receiving a Th.M. degree in 1962; and at the University of Edinburgh, receiving a Ph.D. degree in 1970.

In October 1964, Dr. Hughs was ordained and installed as pastor of the Third Presbyterian Church, Norfolk, Virginia. He was then pastor of Kirkwood Presbyterian Church in Springfield, Virginia from January 1969 to the time he was called to First Church, Charlotte, in August 1972.

Prior to his coming, the Pulpit Nominating Committee received many expressions of praise from officers of his former congregations. One summed it up in this way:

I can say without fear of contradiction that Carswell's pastoral qualities were of the highest. He was excellent in the pulpit, but his personal relationship with us all superseded everything else. . . . He loves the Lord.

His first sermon, preached on October 1, 1972, was entitled "A House Called to Holiness." The scripture passage was I Peter 1:13-25. He ended with, "It is God's word that calls this house to holiness. And it is His word that I will endeavor to preach to you in the years ahead. So help me God!"

Since that time the congregation has grown in numbers, the spiritual life has deepened, and the outreach of the church has expanded. The members are actively involved in every phase of the church's work.

Dr. Hughs is married to the former Ina McAfee Jones, daughter of Dr. and Mrs. James A. Jones. Dr. Jones was the pastor of Myers Park Presbyterian Church 1939-1955, and then president of Union Theological Seminary, Richmond, Va., 1955-1966. Ina is a gifted writer and contributes articles to *The Charlotte Observer* and the *Presbyterian Survey*. The Hughs have three children: George, McNair, and Claire.

We, the members of First Church, look forward to many more years of Dr. Hughs' ministry with us, that together we may be fruitful in the work of the Master.

DAVID SCOTT LINDSAY, D.Min.

Assistant Minister 1974-1975

Associate Minister 1975-1978

On March 17, 1974, the Session of First Presbyterian Church reported to the congregation that a call had been extended to and accepted by David Scott Lindsay to become the Assistant Minister. He was well known to the congregation since he had served as the Seminary Intern in the church from September 1972 to September 1973.

During his year as our Seminary Intern, according to the report of the Session, among other things, he had:

... won the confidence and affection of the entire congregation. His ministry to senior members, his rapport with young adults and his devotion to the youth of the church gave evidence of his wealth of ability.

Mr. Lindsay has deep commitment to strengthening the church's ministry to those in need, wherever or whomever they may be.

As a congregation we are aware of Mr. Lindsay's presence in the pulpit and his ability to communicate the faith he lives.

Mr. Lindsay is a person who has deep commitment to the Lord and His Church. Because of this commitment, his personal faith, his love of people, and his natural ability, Session felt led to call him as Assistant Minister.

In May, 1974, Mr. Lindsay was graduated from Union Theological Seminary, Richmond, Va., with a Doctor of Ministries Degree and took up his work with First Church on June 10, in the capacity of Assistant Minister.

David Scott Lindsay was born in Chapel Hill, N. C., in 1947, the son of Dr. Robert Lindsay, M.D., and Mrs. Lindsay. He is a graduate of Virginia Episcopal School and Hampden-Sydney College with a B.A. in 1970. He is married to the former Margaret Scott (Scottie) Lake, daughter of the Rev. Dr. Julian Lake and Mrs. Lake, of Winston-Salem, N. C. They are the parents of three children: David Scott, Jr., Sara Elizabeth, and Margaret Lee.

By action of the congregation on recommendation of the Session Dr. Lindsay became the Associate Minister of First Presbyterian Church on January 12, 1975. This position he held until August 20,

1978 when he left to become the pastor of the Little Chapel on the Boardwalk, Wrightsville Beach, North Carolina.

The bulletin on that date carried a Statement of Appreciation to Scott and Scottie for their years with us. Excerpts follow:

For four years Scott Lindsay, with the able assistance of his charming wife Scottie, has served this church as associate minister. He has handled administrative, housekeeping and scheduling chores with efficiency and leadership. He has worked pleasantly and successfully with youngsters of all ages from eight to ninety-eight, and the young people and children's and adult programs of the church have flourished accordingly. . . . He has participated ably and effectively in the conduct of church services, and has through the years brought to us sermons and other spiritual messages of eloquence, comfort and encouragement. We thank him and Scottie for their wholehearted efforts and generosity; we wish them well as they go on to larger duties; and we extend to them the love and best wishes of us all.

He returned to Charlotte and began work as Chaplain at Presbyterian Hospital on January 5, 1981, a position for which by nature and training, he is well suited. He and his family now attend First Church. It is a pleasure and privilege to have them back with us.

THOMAS PARRY BORLAND, M.Div., Th.M.

Associate Minister 1978-

Rev. Borland was ordained and installed as Associate Pastor of Youth and Community Services at First Church on October 1, 1978.

Born and raised in Jacksonville, Florida, he graduated from the University of Florida in 1969 with a B.A. degree. He was a Rotary Exchange Scholar in West Germany October 1970 to July 1971, where he studied divinity. He graduated from Stetson University in 1972 with a M.A.T. degree (Master of Arts in Teaching). In 1977 he graduated from Union Theological Seminary with a M.Div. and in 1978 from Yale University Divinity School with a Th.M. (Master of Sacred Theology) degree.

His work experience prior to going into the ministry was in Personnel Administration at Davidson's Department Store, Atlanta, Georgia,

in 1970. He was a teacher of history, and football and swimming coach at Gibbs High School, St. Petersburg, Florida, for two years. He is married to the former Sally Linwich, also of Jacksonville, Florida. They have two sons, Wesley Louder and Scott Thomas.

Rev. Borland is a man of rare ministerial talents and a profound Biblical scholar. He is a penetrating preacher who challenges each of us to new heights in every sermon. His very moving and relevant prayers bring us all closer to God. To the friendless and forgotten he is a warm and compassionate friend. Our youth find in him a guide, leader, counselor and confidant.

He is tireless in his devotion and dedication to his ministry at First Church. We are indeed richly blessed and fortunate in having him and his family with us.

WILLIAM MAYNARD FOUNTAIN, JR., M.Div., D.Min.

Associate Minister 1979-

On Sunday, March 11, 1979, Dr. Fountain was installed at First Presbyterian Church as Associate Minister of Pastoral Care and Administration. The Rev. Wendell Phillips, his son-in-law, preached the installation sermon.

Born in Richmond, Va., he grew up in Greenwood, Miss. where he graduated from high school in 1943. He received a B.A. degree from Southwestern in Memphis, Tenn. in 1947, and a M.Div. in 1950 from Union Theological, Richmond, Va. In 1975 he received a D.Min. from McCormick Theological Seminary, Chicago, Ill.

His first pastorate was at Malvern Hills Presbyterian Church, Asheville, N. C. where he was ordained and installed August 6, 1950. He was pastor there until 1955.

He served several other pastorates between that time and 1970 when he became the Executive Secretary of the New Orleans Presbytery. This Presbytery was a part of the merger to form the South Louisiana Presbytery in 1973. He was then the General Presbyter of that Presbytery from 1975 to 1979 when he came to First Church, Charlotte.

Dr. Fountain was married February 9, 1951 to Lilian Leavell of New Orleans, La. They are the parents of William Maynard Fountain, III, Lilian Elizabeth (Mrs. Wendell Phillips, Jr.) and Janet Leavell Fountain.

Dr. Fountain has brought to First Church a sincere and warm Christian love and concern for all of God's people which has manifested itself in many ways, but especially as he has carried out his responsibilities of pastoral care for our congregation. He consistently exhibits interest in all our members, patience in hearing about our problems and sensitivity in responding to each of us no matter how rich or poor, how important or obscure or how young or old. He carries out his administrative duties in the church with efficiency and thoroughness. He contributes significantly to the Sunday worship services with his thoughtful prayers and excellent sermons when scheduled to preach. The Lord truly blessed First Church when he led us to him.

SUPPLY MINISTERS

1831-1945

The Rev. Abner Johnson Leavenworth arrived in Charlotte in 1831 to conduct a Female Academy and preach to the Presbyterian congregation. It is supposed that he preached the Sundays that Dr. Morrison was preaching at Sugar Creek. He continued to preach after the resignation of Dr. Morrison in January 1833.

In April 1834 he was called to the pastorate of the Presbyterian Church of Charlotte and was duly installed in May. He had served as a supply to that date, though not a stated supply since he did not belong to the Presbytery.

The biography of Rev. Leavenworth is included in the sketches of the ministers.

A notation found states that between 1838 and 1843 the Rev. Thomas Owens, Rev. John M. Caldwell and Rev. Harper Caldwell supplied the Presbyterian Church.

From 1842-1845 Rev. J. F. W. Freeman supplied the pulpit. Dr. Moses Waddell, President of Franklin College, Athens, Ga. had been instrumental in preparing him for the ministry. For three years during the War Between the States Mr. Freeman served as Chaplain to the army hospitals in Raleigh, Richmond and Salisbury. In acknowledgment of his valuable services in the Raleigh hospital the Legislature of N. C. voted him a present of \$300.00.

Rev. Thomas Pinckney Johnston was supply minister for a short time in 1855. A native of Rowan Co. he was a graduate of Union

Theological Seminary in Hampden-Sydney, Va. He served as a missionary in Trebizond, Turkey for twenty years, 1833-1853. In later years he was a home missionary in Concord Presbytery and other sections of North Carolina.

In 1862 when Rev. Alexander Sinclair resigned as pastor because of ill health, Dr. John Lycan Kirkpatrick was stated supply and served until 1863 when Rev. Sinclair was again elected pastor and took up his duties. Dr. Kirkpatrick was president of Davidson College at the time and was also Moderator of the General Assembly.

During the summers of 1889-1891 Rev. Edward Mack was supply while the pastor, Dr. A. W. Miller, was on preaching missions to the mountains of North Carolina. He also served for a short time after the death of Dr. Miller in 1892.

When Dr. Albert Sidney Johnson left First Church, Dr. William Childs Robinson supplied the church from May 1941 through November. Dr. Robinson, during his short time, had a profound impact on the congregation. In a letter from the Session to the congregation the following statement was made: "As supply pastor here, Dr. Robinson sought constantly to unite us in our faith and efforts; . . ." A graduate of Columbia Theological Seminary, Princeton Theological Seminary and Harvard, Dr. Robinson was professor of Historical Theology in Columbia Seminary for a number of years.

Easter Sunday, April 1, 1945, in the Chapel at Warm Springs, Ga., Dr. Robinson preached to the patients there. In the congregation was President Franklin D. Roosevelt. This was the last sermon he heard before his death. The day before he died he wrote Dr. Robinson a letter in which he thanked him for the service: "It was indeed a grand service and it was wonderful that you could participate." On September 2, 1945 Dr. Robinson preached the same sermon in First Presbyterian Church; a copy is included in Mrs. Fore's Scrapbook.

From March to November 1945 between the pastorates of Dr. Alexander and Dr. Kraemer, Dr. Samuel McPheeters Glasgow supplied the pulpit of First Church. Dr. Glasgow was well known to the congregation. He was prominent in many phases of the work of the PCUS.

Mecklenburg Presbytery in Session April 1963 passed a resolution to the memory of Dr. Glasgow which contained in part, ". . . His memory will continue for generations. . . ."

SEMINARY INTERNS

The Seminary Intern program was initiated at Union Theological Seminary in 1970. The program, broadened over the years, was designed to give the intern practical experience in the field.

At first, the intern served a local church between his second and third years in the seminary. Later the program became the third year of a four-year course toward the new Doctor of Ministry (D.Min.) degree. This is a professional or earned doctorate. The program was designed primarily to prepare the student for a parish ministry. Union Theological was one, if not the first, to adopt the program and to award the D.Min. degree.

During the internship there were certain required academic courses to be followed. These requirements are laid down by the Seminary in certain fields such as: prayer, worship, Christian Education, social concerns, etc. Academic credit was given for work and study in these fields.

The Senior Minister of the church involved interviewed the prospective intern and made recommendations. Then he and/or the committee of the church makes the final decision. In First Church the committee for this was chosen by the Session.

Arthur Ross, III	1970-1971
Kermit Braxton (Brax) Garriss	1971-1972
David Scott Lindsay	1972-1973
Charles Durham	1973-1974
William (Bill) Waterstradt	1974-1975
Nanci Duff	1975-1976
Randon (Randy) Jackson	1976-1977
Lewis F. Galloway	1977-1978

The interns who served First Church were dedicated, capable and efficient. While their work was most satisfactory it was felt that a full-time minister would give more continuity to the work. In 1978 the decision was made to call an Associate Minister for Youth and Community Services. The Rev. Thomas P. Borland was called to fill this position.

CHAPTER V

Directors of Christian Education and Other Staff Personnel

DIRECTORS OF CHRISTIAN EDUCATION

MRS. BERT CURRENCE

There was no one in this position for many years. In 1924 Miss Bertha ("Bert") McAlister (later Mrs. Raymond Currence) became the church secretary and gave valuable assistance to every department in the Sunday School. In addition to her other duties she was the director of youth work.

She resigned October 26, 1941. At that time the Session adopted a Resolution of Appreciation in which it said:

She labored in love in the training of our young people in their Christian life and leading them to a knowledge of their Saviour and to an acceptance of Him as theirs.

MR. R. K. AXSON

The February 24, 1929, minutes of Session state that Mr. R. K. Axson was unanimously approved as the pastor's assistant and all time Sunday School worker. This is the first mention of such a position. He assumed his duties and served for a short time.

LOUISE CRANE

Louise began work on September 1, 1942, and served until September 2, 1945. At that time she entered the School of Sacred Music at

Union Theological Seminary, New York. The bulletin of that date included a Statement of Appreciation to her. Among other things it said, "We pray God's richest blessing upon her . . . Her work has set a high standard of Religious Education."

MRS. CLARE BEDINGER BALDWIN

On September 9, 1945, Clare Bedinger Baldwin began her work at First Church. The daughter of the Rev. and Mrs. Robert Dabney Bedinger, missionaries to Africa, her parents had sent her as a child to Charlotte, where she was raised by her aunt, Mrs. T. A. Walker. After her graduation from Agnes Scott College, she received her training in Religious Education at Queens College. She was married on January 3, 1945, to the Rev. Walter B. Baldwin, Jr., a Navy chaplain.

The bulletin of March 17, 1946, at the time of the close of her work in First Church, included a statement of appreciation which said in part:

Mrs. Baldwin has done outstanding work with our young people. The enthusiasm within these groups is a fine tribute to her skill and untiring energy.

The Baldwins have been missionaries to Japan since 1950, supported by First Church. Through the years we have had a close relationship with them.

EVA MAIE HARRIS

On October 12, 1947, Eva began her work at First Church. She was a 1931 graduate of Assembly's Training School (PSCE) in Richmond, Virginia. For sixteen years prior to her coming to Charlotte she served in a number of churches. After being here for fifteen years, she resigned in March, 1962. Under her guidance and leadership our Christian Education program developed into a position of pre-eminence in the Presbyterian Church U.S.

The bulletin of March 18, 1962, carried a Statement of Appreciation from which we quote a part:

The Session of the First Presbyterian Church of Charlotte, North Carolina, recognizes the peculiar blessing enjoyed by the church, the members of the church, and their families, and its program of Christian Education, for

the past fifteen years that Miss Eva Harris has been with us as Director of Christian Education. We wish to express to Miss Harris, on the occasion of her departure, our deep love and everlasting gratitude for her years of dedicated and fruitful service.

We are grateful to our Heavenly Father for her presence among us, and we pray His continued blessing upon her in her new work.

During the 1974 commencement at the Presbyterian School of Christian Education she was one of the two recipients of the Faithful Service Awards. In the remarks made at the presentation it was said that she "could justifiably be titled 'Miss Director of Christian Education.'" Anyone who had the privilege of working with her would agree.

SYLVIA PERESENYI

Sylvia began her work on June 1, 1955, as Associate DCE. She was a graduate of Assembly's Training School (PSCE) in Richmond, Virginia.

She was married May 27, 1956, to the Rev. John R. Crawford, born in Japan, the son of the Rev. and Mrs. Vernon Allen Crawford. They went to Africa as missionaries.

DOLLY BERRY

Dolly Berry served as Youth Director from July 3, 1960 to June 30, 1962. The bulletin of June 24, carried a statement of appreciation that read:

We all express our appreciation to her for the direction and spirit she has given to the youth of our church during the past two years. We shall continue to follow her with our prayers and best wishes.

NEVA DELGADO

Miss Delgado began her work at First Church on July 1, 1962. She had for the past five years been Director of Field Work for the PSCE. She resigned effective May 8, 1966, to become DCE at Davis Memorial Presbyterian Church, Elkin, West Virginia.

Both the Session and the Board of Deacons adopted resolutions of appreciation for her work at First Church. That of the Deacons states in part:

The board wishes to take note of, and commend Miss Delgado for her work in all phases of her responsibility. The Board further specifically thanks and congratulates her for her singular contribution to the revitalization of the youth program of the church in the junior and senior high age groups.

The best wishes of the Board go with her as she leaves us to continue to serve the cause of the Lord Jesus Christ in her new work.

That of the Session reads in part:

Your wonderful inspiration and excellent leadership you have shown for the church and young people will be missed by all.

ANNE VICKERS

Anne served two months as Summer Youth Director. The bulletin of August 12, 1965, carried a "thank you." Included was:

We shall miss her pleasant, cheery disposition and her cooperative spirit which made working with her a real pleasure . . . We let her go knowing that her future training will further equip her to serve the Lord as faithfully and as well as she has served us. You have done an excellent job, Anne. You take with you now our gratitude and our love.

RUTH FARRIOR

On June 5, 1966, Ruth Farrior was called to First Church as DCE. She was at that time at the First Presbyterian Church of Columbia, S. C.

She is the daughter of missionary parents, the Rev. and Mrs. Stacey Farrior. She was educated at the Shanghai American School, Shanghai, China, Agnes Scott College and PSCE.

Beginning her work at First Church August 4, 1966, she continued until her resignation effective August 31, 1973. The bulletin of September 2 carried a Statement of Appreciation and Admiration to her. It read:

. . . You have demonstrated unselfish commitment and service in your work, and we are all better off for your having been this time with us.

MARY DEWITT DUKES

At a special meeting on Sunday, May 12, 1974, the Session unanimously extended a call to Miss Dukes. She accepted and began her

work at First Church on July 16. A native of Mobile, Alabama, she was the DCE at First Presbyterian Church, Tampa, Florida, when she was called to Charlotte. She had a broad background of training and experience.

The Statement of Appreciation in the bulletin of January 11, 1976, sums up her work here:

. . . You have ably guided us in the strengthening of our program of Christian education, fellowship and witness. Through your commitment and example . . . you have enabled us to better know and teach God's love. You have been our friend and the friend of our children and youth, and in your work and fellowship have witnessed to us.

JUDY FLETCHER

On February 1, 1976, Judy began her work at First Church as Interim DCE. Her husband, the Rev. J. David Fletcher, was Associate Minister at Amity Presbyterian Church. She was a graduate of Austin Theological Seminary, Austin, Texas, holding a Master of Divinity degree.

The bulletin of August 15, 1976 expressed appreciation to her for her faithful service. It also said, "We rejoice in her recent ordination and know that others will benefit from her ministry as we have."

EUBANK TAYLOR

A native of Anderson, South Carolina, Eubank graduated from PSCE after attending several colleges. She served four churches as DCE before coming to Charlotte. She began her work on August 22, 1976, and retired October 1, 1980. She continues to make Charlotte her home and maintains her membership in First Church.

The bulletin of September 14, 1980, had a lengthy Statement of Appreciation and Admiration to her. We quote parts of it here:

You have unselfishly shared with us yourself and your wealth of experience and expertise in Christian education and in the Christian life, and have ably and effectively guided us in our program of Christian education and fellowship. You have successfully led us in the creation and development of curriculum, resource and teaching materials, and in teacher training and preparation at a time when these responsibilities have been increasingly placed

upon the local church, and in so doing you have enabled us to teach of God's Word and Love.

JANE ROSS SOMMERS

She began her work at First Church on February 1, 1981 and was installed February 8. She is a graduate of the University of North Carolina in Greensboro and PSCE. Her father and brother are Presbyterian ministers.

Miss Sommers had served in First Presbyterian Church, Martinsville, Virginia; Eastminster Presbyterian Church, Knoxville, Tennessee; and First Presbyterian Church, York, South Carolina. For seven years she served in First Presbyterian Church of Concord.

Members of the churches she had served and church professionals recommended her highly. She was described as "a splendid Director of Christian Education," "a faithful servant of the church," "a good friend to all who knew her," "a person who is extremely good with children."

We at First Church have found her to be all of the above. Under her leadership our Christian education has been strengthened.

OTHER STAFF PERSONNEL

William Nelson Ward

Church Treasurer 1922-1958

Mr. Ward was born in Charlotte, July 25, 1877. He was the son of William Winchester Ward and Belle Gelston. He joined the First Church in 1892.

In 1922 he was elected a deacon in the church and became the treasurer. Through the years he cared for the church property and assisted everyone who needed him in any activity of the church. It was said of him that he was "Mr. First Church."

He died November 16, 1958. The session adopted the following resolution in his memory on January 11, 1959.

Whereas, God in his providence has, on November 16, 1958 called to the Church Triumphant, his faithful servant William N. Ward, who was for

forty years a Deacon in this Church, and efficient Treasurer for more than 36 years—

Whereas this Session desires to pay tribute to his memory and recognizes the great service he rendered to the advancement of the Kingdom of our Lord, and to the witness of this Church in the administration of its business affairs, through labors of love far beyond the call of duty. His cheerful greeting and gracious words of encouragement and good humor are all sorely missed by the members of this Church, and by everyone who comes to the premises as visitor, tradesman, laborer or servant.

Resolved that deep sympathy be extended to his nieces and nephew, and that they be furnished a copy of this resolution and that it be spread on the minutes of the Session.

Walter W. Fraley
Church Director 1946-1954

The bulletin on his last Sunday with First Church, carried the following:

Today marks the end of seven years untiring devotion and unselfish service of Mr. Walter W. Fraley to our church. Mr. and Mrs. Fraley leave this week for Richmond, where Mr. Fraley has accepted a position with the John Knox Press. The congregation realizes that his contribution to our church life cannot be measured but we want to say "Thank you" for all he has done and meant to us. The warm smile and hearty handclasp of Walter Fraley have become synonymous with the mention of First Church. As they leave us our lips are saying, "We wish for you success and happiness as you undertake new responsibilities and may God's richest blessings be with you always."

James D. Howell
Business Manager 1955-1960

On July 3, 1960 the bulletin carried this notice:

It was felt that the congregation would be interested in the following action taken by the Session at its regular meeting on Sunday June 26: "In addition to formally accepting the resignation of James D. Howell as the

Business Manager of our church occasioned by an extensive study of our Personnel Committee, which revealed no further need for this position in the realignment of the duties involved, the Session desires to officially express to Mr. Howell appreciation for his five years of service in this office, to which he gave the best of his abilities and overtime hours without complaint. We further wish for him every success in his new fields of endeavor."

Dr. Ralph E. Petree
Church Custodian 1962-1970

Dr. Petree was a retired dentist who wanted to be kept busy. In an article in *The Charlotte Observer*, December 26, 1968, he said, "I'm just a sort of glorified janitor." He was the maintenance supervisor and assistant business manager of the church. He was also a deacon having been elected in 1963.

At the time of his retirement the Board of Deacons adopted a resolution of appreciation to him.

WHEREAS, RALPH E. PETREE has served the First Presbyterian Church, Charlotte, North Carolina, over a long span of years as a member, an officer and most recently for eight years as its Custodian, and

WHEREAS, the Board of Deacons wishes to recognize his long service, his dedication, his steadfastness, and his love for his Church and his Lord,

BE IT HEREBY RESOLVED, that the Board and each member hereby express to Ralph E. Petree their thanks and appreciation as well as the esteem in which they hold him

BE IT FURTHER RESOLVED, that a copy of this resolution be presented to DR. PETREE, and that it be spread in the minutes of the Board of Deacons as a lasting testimonial.

Adopted at a meeting of the Board of Deacons on December 13, 1970 and signed by those present.

On December 27, 1970 the Session also adopted a statement of appreciation which read:

WHEREAS, Dr. Ralph Petree has been serving as a custodian of buildings and grounds since September 1962: and

WHEREAS he has indicated his wish to retire from this position as of January 1, 1971, and

WHEREAS Dr. Petree has rendered faithful and diligent service to this church,

The Session resolves to enter upon its minutes this motion of deep appreciation, and to commend Dr. Petree to the congregation.

This was printed in the church bulletin on January 10, 1971.

CHAPTER VI

First Presbyterian Church and the General Assembly

THE General Assembly of the Presbyterian Church in the United States, organized in Augusta, Ga. on December 4, 1861, has met in the First Presbyterian Church of Charlotte, N. C. four times—1864, 1897, 1920 and 1958.

In the pages following are accounts of each of these meetings. The local newspapers, as well as other publications, gave full coverage to each meeting.

GENERAL ASSEMBLY

May 1864

The *Western Democrat* of March 15, 1864 carried the following:

The General Assembly of the Presbyterian Church of the Confederate States meets in this place on the 5th of May next. We hope our country friends will remember this and about that time bring in their poultry, eggs, etc., anything to make goodies for the preachers and cause them to feel good and exceedingly comfortable.

On May 5, 1864, the Assembly convened in the Presbyterian Church of Charlotte in its fourth annual session. The Rev. John S. Wilson, D.D., was the Moderator. Elder John A. Young of Charlotte was the Chairman of the Committee of Arrangements.

Many notables were present including: Drs. R. L. Dabney, James A. Lyon, Moses D. Hoge, John B. Adger, Benjamin Palmer, W. S.

White, J. L. Kirkpatrick, Joseph Wilson, John Leighton Wilson; Revs. A. A. Porter and B. T. Lacy.

The meetings opened with a sermon by Rev. Dr. James A. Lyon, the retiring Moderator. His text was from I Thessalonians 2:4, "But as we are allowed of God to be put in trust with the gospel, even so we speak; but not as pleasing men, but God, which trieth our hearts."

During the meetings there were telegrams received announcing successes of the Confederate Army in the war raging through the country.

Rev. B. T. Lacy delivered his "In Memoriam" address to a large audience at the night meeting on May 10th, the anniversary of General Thomas J. ("Stonewall") Jackson's death in 1863. Rev. Lacy spoke for two hours. He knew his subject well having been Gen. Jackson's Chaplain.

The *N. C. Presbyterian* of May 25, 1864 said of the meeting:

The Assembly held its sessions in the Presbyterian Church, a tasteful and commodious building in imitation-red sandstone, capable of accommodating six or eight hundred persons. The Communion was held on the afternoon of the Sabbath, and I have never seen so large a number of communicants in one body, the church being filled from the pulpit to the doors, non-communicants occupying the gallery.

GENERAL ASSEMBLY

May 20-29, 1897

This Assembly convened in the First Presbyterian Church, Charlotte, N. C. on Thursday, May 20, 1897 in its 36th annual session. The Rev. R. Q. Mallard, D.D., was the retiring Moderator and preached the opening sermon. The Rev. George T. Goetchins, D.D., of Rome, Ga. was elected the new Moderator. The Rev. Joseph R. Wilson, D.D., father of Woodrow Wilson, was the Stated Clerk.

This Assembly celebrated two occasions of historic interest: the 250th anniversary of the Westminster Assembly and the 122nd anniversary of the signing of the Mecklenburg Declaration of Independence.

The *Daily Charlotte Observer* of May 21, 1897 in a long article included the following:

Dr. Howerton called attention to the fact that this Assembly meets in the center of Presbyterianism, on the 20th of May, the anniversary of the Mecklenburg Declaration of Independence. The Declaration was the work of Presbyterians and that Alexander Craighead, the inspiration of the declaration was buried at Sugar Creek Church. The gavel used in the Assembly was made from a tree which grew at the head of Craighead's grave.

At a special service on Sunday afternoon, May 23 the Preston Memorial Window was dedicated.

Each day's sessions were fully covered by the *Daily Charlotte Observer*. The *Christian Observer* also carried articles. The article below is taken from Miss Madeline Orr's historical collection.

Again, the place of meeting is one of the strongholds of Presbyterianism. Perhaps there is not another like it in America. With a population of a little more than 15,000, Charlotte has four Presbyterian Churches—the First and Second being among the leading churches of our Assembly. Indeed the Second stands second only to the First Church of Nashville, Tenn., on the rolls of the Assembly, having 900 communing members. Its house of worship is a large and beautiful one, seating over 1000 persons.

The First Church, in which the Assembly held its sessions has recently been remodeled and enlarged and is one of the most beautiful houses of worship in our land. The approaches are in keeping with the beautiful structure. The grounds form an entire square of the city, and the carpet of grass is shaded by scores of venerable trees among which the oak predominates. This quiet green, even more beautiful if possible than that which surrounds the First Presbyterian Church, Augusta, Ga., ministers to hallowed, worshipful feeling as the congregation enters the beautiful sanctuary, far removed from noise and bustle of the streets. It is an ideal church in an ideal spot. . . .

There could have been no more fitting place in all our bounds in which to commemorate the 250th anniversary of the Westminster Assembly.

The Missionary, July 1897

GENERAL ASSEMBLY

May 20—27, 1920

On May 20, 1920, the 145th anniversary of the signing of the Mecklenburg Declaration of Independence, the 60th session of the

General Assembly of the Presbyterian Church in the United States convened in the First Presbyterian Church, Charlotte, N. C., for the third time. Dr. Albert Sidney Johnson was the host minister.

The Charlotte Observer of that date in an editorial said of the four hundred ministers and laymen attending:

... these men stand for the teaching of Craighead, Miller, Preston, Kincaid and Rolston. ...

The Observer should signalize the coming of the representatives of the great Presbyterian organization with a brief summary of the incidents of the First Declaration of American Independence by reason of the fact, so eloquently set forth by Dr. A. W. Miller, from whose writings we are quoting, that the independence then declared, was of Presbyterian origin.

Then followed a rather lengthy quote from a sermon preached by Dr. Miller on Sunday, May 16, 1875 in the First Presbyterian Church in connection with the centennial celebration of the signing of the Mecklenburg Declaration of Independence. An extract of this sermon was published in two installments in the *Daily Charlotte Observer* of May 18 and 19, 1875.

Part of the sermon quoted in the editorial of May 20, 1920 is added here being of particular interest to members of First Church as Dr. Miller was pastor here at two different times.

... a heroic band of Presbyterians planted on that soil the seed of a mighty oak whose wide-spreading branches extend from the Atlantic to the Pacific, and under whose protection all denominations enjoy perfect security, none daring to molest or make them afraid.

The time-honored Mecklenburg convention of May 20, 1775, was the offspring of Presbyterianism! ... To the Immortal Craighead ... the people of Mecklenburg are indebted. ...

Let the Presbyterian host in these United States guard well as a sacred trust the elevated principles of the illustrious covenanter. ... Let them stand firm in the liberty wherewith Christ hath made them free.

The Rev. A. M. Fraser, D.D., of Staunton, Va., the retiring Moderator preached the opening sermon. His text "Called to be Saints" was taken from Romans 1:7.

The Stated Clerk of the Assembly was the Rev. T. H. Law, D.D. The Rev. Walter L. Lingle, D.D., president of Assembly's Training

School was elected the new Moderator. Dr. Lingle was a native of Rowan Co. and was raised in historic Thyatira Church in that county.

Two gavels were presented the Moderator; one made from the tooth of a hippopotamus killed in the African Mission field of the church, the other from a tree grown on a mission field in China.

Among the speakers at the Assembly were, in addition to Dr. Fraser and Dr. Lingle, the Rev. Henry H. Sweets, D.D. and the Rev. J. D. Eggleston, D.D., president of Hampden-Sydney.

On Sunday the ministers were invited to occupy the pulpits of various churches of many denominations throughout the city. Dr. Lingle preached at the morning service at First Church and Dr. Walter W. Moore, at the night service.

The issue that confronted the Assembly was the question of continued co-operation in the Interchurch World Movement. After much debate the vote on continuation was tied 99-99. The Moderator broke the tie with an affirmative vote at midnight the last night of the meeting.

The Assembly had only the highest praise for Dr. Johnson and the committees for the arrangements for the meeting.

GENERAL ASSEMBLY

April 24-30, 1958

On Sunday, April 20, 1958, the First Presbyterian Church was pictured on the cover of church bulletins throughout the 1,500 churches in the General Assembly of the Presbyterian Church U. S. The 98th annual meeting of that body began its session in Charlotte, N. C., the evening of April 24 and continued through the 30th. This meeting marked the fourth time the Assembly met in First Church.

The Rev. Dr. Ernest Lee Stoffel was pastor at the host church; the Rev. Dr. E. C. Scott, Stated Clerk; the Rev. Dr. William M. Elliott, Jr., of Dallas, Texas, was Moderator. Speakers included: the Rev. Dr. Paul Tudor Jones of Idlewild Church, Memphis, Tenn.; the Rev. Dr. Elmer Homrighausen, Dean of Princeton Theological Seminary; the Rev. Dr. Gerald K. Knoff, Executive Secretary of the Division of Christian Education, National Council of Churches, New York. There were 500 in attendance. A number of activities had been planned for the group.

In his opening address Dr. Elliott, according to *The Charlotte Observer* of April 25, "urged the Church to strive to be a 'glorious church' where differences of race and culture and education are forgotten, where economic and social differences are transcended and 'everybody stands on level ground.' "

The Rev. Dr. James A. Millard, Jr., was elected Stated Clerk in place of Dr. Scott who was retiring after 33 years of service. The Hon. Philip F. Howerton, Elder in First Church, was elected the new Moderator. He was the son of a former pastor of First Church and Moderator of the General Assembly, Dr. James R. Howerton. Philip Howerton was the ninth layman to be chosen Moderator and the third one from Charlotte.

The issue facing the Assembly was that of segregation. On the last day of the meetings the Assembly reaffirmed its opposition to segregation.

On Sunday, May 11, 1958 the following was carried in the First Church Bulletin:

WE OF THE OFFICE OF THE GENERAL ASSEMBLY wish to take this means of expressing to the ministers, the Session and the membership of the First Church, Charlotte, our deep and heartfelt gratitude for the gracious and efficient manner in which you entertained the 98th meeting of the General Assembly. Your careful attention to detail, your kind and cordial greetings and the efficiency with which your committees carried out their duties made for a most successful meeting. Ours was a much easier task because you did your part so well. We will be always grateful.

Signed—E. C. Scott and Archie C. Smith

MODERATORS OF THE GENERAL ASSEMBLY
OF THE
PRESBYTERIAN CHURCH IN THE UNITED STATES
CONNECTED WITH
FIRST PRESBYTERIAN CHURCH

Six ministers and three laymen have served as Moderators of the General Assembly. In the pages following are sketches of six of these men. The biographies of the three men who have served as ministers of First Church are included in chapter four.

Dr. John Lycan Kirkpatrick, of Concord Presbytery, Stated Supply of the church 1862-1863. 1862 General Assembly in Montgomery, Ala.

Dr. James Robert Howerton, of Asheville Presbytery, Pastor of the church 1897-1906. 1907 Assembly in Birmingham, Alabama.

Dr. Walter William Moore, of West Hanover Presbytery, united with the church in 1871. 1908 Assembly in Greensboro, N. C.

Honorable Robert Archer Dunn, of Mecklenburg Presbytery, Ruling Elder, united with the church in 1882. 1931 Assembly in Montreat, N. C.

Dr. Edward Mack, of East Hanover Presbytery, Supply Pastor 1889-1892. 1939 Assembly in Montreat, N. C.

Honorable William Edgar Price, of Mecklenburg Presbytery, united with the church in 1908. 1949 Assembly in Montreat, N. C.

Dr. William Addison Alexander, Jr., of Red River Presbytery, Pastor, 1941-1944. 1952 Assembly in Charleston, W. Va.

Honorable Philip Fullerton Howerton, of Mecklenburg Presbytery, Ruling Elder, united with the church in 1925. 1958 Assembly in Charlotte, N. C.

Dr. Charles E. S. Kraemer, of Mecklenburg Presbytery, President of Presbyterian School of Christian Education, Pastor of the church 1945-1953. 1973 Assembly in Fort Worth, Texas.

JOHN LYCAN KIRKPATRICK, D.D.

Stated Supply First Presbyterian Church, 1862-1863

Moderator General Assembly, 1862-1863

John Lycan Kirkpatrick was born in Mecklenburg Co., N. C. January 20, 1813. He was graduated with distinction from Hampden-Sydney College in 1832 and entered the Seminary there in 1835.

In March 1837 he was taken under the care of West Hanover Presbytery and licensed to preach. In November 1837 he was ordained and installed pastor of Second Presbyterian Church of Lynchburg, Va. where he remained until 1841. He was then pastor in Gainesville, Ala. 1841-1853 and in Charleston, S. C. 1853-1860. While in Charleston he was also editor of the *Southern Presbyterian*, a weekly religious journal.

In 1860 he was elected president of Davidson College where he continued until 1866. Of him Professor J. B. Blake of Davidson wrote:

His elegant personal and social culture, his rich and varied literary attainments, his fine taste and discriminating judgment, his high standing in the Church as an able theologian and pulpit orator—all of these qualities combined with an ever-ready, vigorous common sense—made him the unanimous choice of the Board. After his election, so complete was the confidence he inspired, by his wise and prudent counsels, as well as by his kind, conciliatory bearing, that his known wishes soon became practically supreme in the Board of Trustees.

During his presidency of Davidson he was supply pastor at First Presbyterian Church during the year's break in the two pastorates of Rev. Alexander Sinclair, who was unable to serve because of ill health.

Dr. Kirkpatrick was the second Moderator of the Presbyterian Church in the U. S. being elected in 1862. From 1866 until his death he was Professor of Moral Philosophy at Washington and Lee University in Lexington, Va. During his lifetime he declined calls from Princeton, Mobile, Baltimore, St. Louis, Louisville and Hampden-Sydney.

He died June 24, 1885. Mrs. Kirkpatrick, the former Mary Elizabeth Turner, of Lexington, Va., had died August 8, 1874.

WALTER WILLIAM MOORE, D.D., LL.D.
President Union Theological Seminary, 1904-1926
Moderator General Assembly, 1908-1909

We are greatly indebted to the Rev. Dr. J. Gray McAlister for his invaluable book on Dr. Moore, *The Life and Letters of Walter W. Moore*, a labor of love extending over a period of some years and published by Union Theological Seminary. This sketch of the life of Dr. Moore is taken from that work.

Walter William Moore was born in Charlotte, N. C., June 4, 1857, the son of Isaac Hudson Moore and Martha Parks. He spent his boyhood in Charlotte and joined First Presbyterian Church in 1871 at age 14. The Rev. Dr. A. W. Miller, pastor of First Church and the Rev. Dr. E. H. Harding, pastor of Second Church, both had great influence on his life.

His father died when the three Moore children were young and they went to live with the David Parks, Mrs. Moore's uncle and his wife. Mrs. Moore struggled to make a living for her children. She

taught for some years in the day school in "California" in Southwestern Charlotte, where her salary of \$20.00 a month was paid by a group of ladies of First Church. Walter and Charles, the older boy, worked at many jobs to "help out." One of Walter's jobs was carrier of the *Daily Charlotte Observer* at one dollar a month.

In later years Dr. Moore wrote of his mother, "There was never a better mother than mine, though very few women could do what she has done. God has been very good to us all . . . what a man inherits from his mother goes a long way towards making him what he is." His mother lived to be ninety-five and died only fifteen months before he did.

Early in life, encouraged by his mother, Walter developed a taste for reading. His early education was in Charlotte, then he attended Finley High School in Lenoir, N. C. He entered Davidson College in 1874 intending to be a physician, but decided to be a minister instead. After his graduation he attended Union Theological Seminary in Hampden-Sydney, Va. Here the faculty was greatly impressed by his scholarship. He graduated in 1881.

Walter W. Moore was licensed to preach at the meeting of Mecklenburg Presbytery on April 16, 1881. During that summer he preached in the First Presbyterian Church.

After working for two years on the Home Mission field in N. C. and Ky. he was called to teach in the Seminary at Hampden-Sydney. Thus began a relationship with that institution which was to continue the rest of his days.

Rev. and Mrs. Andrew Bird (his daughter) presented to the Church of the Pilgrims in Washington, D. C. the handsome Walter W. Moore pulpit which was dedicated at the evening service May 25, 1930.

In 1885 the degree of Doctor of Divinity was conferred on Walter W. Moore by the Central University of Kentucky; in 1892 the LL.D. was conferred by Davidson College and the same by Austin College, Austin, Texas, in 1924.

Dr. Moore was a leader in the removal of Union Theological from Hampden-Sydney, Va. to Richmond, Va. In September 1898 it began operations in its new location. In May, 1904 he was elected the first President of the Seminary of which he had been virtual head for fifteen years. This position he held until his resignation because of

ill health in April 1926 just before his death that same year. Under his leadership, Union grew to be the largest Presbyterian Seminary in the South. He was also instrumental in the establishment of the General Assembly's Training School (PSCE) and Mission Court, a home for our returned missionaries.

He always felt a deep loyalty to the First Church and preached here on a number of occasions. In a letter to Mrs. J. A. Fore in 1923, he said, ". . . My Mother, my Sister and I follow with keen interest all the developments in connection with the work of the congregation."

During the years, Dr. Moore preached in many churches throughout the country. He also received many overtures to accept the pastorate of churches, including his own church, First Presbyterian. These he declined, feeling that his calling was primarily that of a teacher. He was Moderator of the General Assembly of the Presbyterian Church in the United States in 1908-1909, an honor well deserved.

He was eminent in four fields: as preacher, teacher, author and administrator. In his death on June 14, 1926 the Church lost a most distinguished, beloved son. He was buried in Salem Cemetery, Winston-Salem, N. C. where a beautiful Iona Cross marks his last resting place. It speaks of "one whose personal faith and whose life of preaching and teaching centered in the cross of Christ."

Dr. Benjamin R. Lacy, Jr., who succeeded him as president said, "This Seminary cost the life of Moore." Only his very closest friends realized the terrific cost of his great service. He had never enjoyed good health.

During his lifetime many tributes were paid Dr. Moore, by his immediate family, by his friends, teachers and students. One of the tributes was that of the Board of Trustees of Union Theological Seminary adopted on May 10, 1927. In it was included the statement that ". . . 'according to the purpose of Him who worketh all things after the counsel of His will,' he was foreordained to 'come to the Kingdom for such a time as this.' The beauty of the Lord was upon him, and the Lord established upon him the work of his hands."

Mr. Robert A. Dunn, a friend from boyhood, said of him in a letter to Dr. A. M. Fraser:

The many high honors which were bestowed upon him by his fellow-men as tribute to his greatness never destroyed the humility of his nature and

the modesty of his demeanor in his relationship with others. The grace and beauty of his bearing were always marked characteristics.

Dr. Walter Lingle wrote of him:

Only eternity will reveal the sum total of his influence. He taught in his classroom more than one thousand ministers and left an indelible impress of his personality upon them. . . . By his life he set standards and ideals which have been and will be for all time an inspiration to multitudes of ministers and Christians.

ROBERT ARCHER DUNN, LL.D.
Moderator General Assembly, 1931-1932

Mr. Dunn was elected a Deacon in First Presbyterian Church in 1888, and an Elder in 1897. He was Moderator of the Synod of N. C. in 1927; Trustee of Davidson College 1893-1945; Trustee of the General Assembly 1908-1945; Trustee of Union Theological Seminary 1927-1945; Director and Trustee of the Charlotte Y.M.C.A.

Following his death on February 21, 1945, *The Charlotte Observer*, in an editorial on February 23, paid the following tribute to Mr. Dunn:

Mr. Robert A. Dunn belonged to the nobility—a nobility of the great who are great because of their goodness. . . . People more than greatly admired him. They respected him to the point of veneration. His was a plain, exalted righteousness. None ever questioned the pure fiber of his high morality. . . .

Mr. Dunn was a reticent, humble and retiring man. His was a tranquil soul. One coveted his serenity of spirit, the origins of which were to be found in his own undisturbable faith and his deep spirituality. He carried his Christian ideals wherever he went. . . . He was one of God's noblemen.

This editorial was copied in the *Christian Observer* of April 4, 1945 with the statement, "It is not often that a secular paper, whose editors have observed the walk and conversation of a business man for years, pays such a tribute to him when he has gone."

Mr. Dunn was first married to Miss Hazeline Norwood of Hillsborough, N. C. His second wife was Miss Adele Brenizer, daughter of Mr. and Mrs. Addison Brenizer of Charlotte and members of First Presbyterian Church. Both Mr. and Mrs. Dunn were active in all

phases of the church's work. The Amay James Presbyterian Church resulted from their work with Negro children in that section of Charlotte.

The tribute in the *Observer* speaks for the kind of man Dr. Dunn was—nothing more could be added.

EDWARD MACK, D.D., LL.D., PH.D.

Stated Supply First Presbyterian Church, 1889-1891

Moderator General Assembly, 1939-1940

Edward Mack was the son of the Rev. Joseph Bingham Mack and Harriet Hudson Banks Mack. He was born in Charleston, S. C., on July 16, 1868, where his father was pastor of Zion Presbyterian Church. In 1871 the Rev. Mack became the eighth pastor of historic Rocky River Church in Cabarrus Co., N. C. He remained there until 1875.

Edward Mack attended Fort Mill Academy, S. C. where according to the Southern Presbyterian of July 1, 1880 he received the "prize for proficiency" presented by Mr. George E. Wilson, Esq., of Charlotte, N. C. He attended Davidson College, receiving the B.A. degree in 1886 when he was eighteen years old and the M.A. in 1887. He then attended Princeton Theological Seminary and graduated in 1889 before he was twenty-one. In 1888 he was licensed by Bethel Presbytery, (S. C.). On November 21, 1889 he was ordained by Albemarle Presbytery. He was only twenty-one at this time. He was a Green Fellow in Hebrew 1890-1891 at the University of Berlin.

During the summers of 1889-1891 he was supply pastor at the First Presbyterian Church in Charlotte, N. C., during the absence of the pastor, Dr. A. W. Miller. He also supplied the church for a short time after Dr. Miller's death in 1892. He was offered the pastorate, but refused, thinking himself too young for the charge.

He was honored with a D.D. degree by Hampden-Sydney College in 1898. Davidson awarded him the LL.D. in 1924, the same year he took his Ph.D. at the University of Cincinnati. From 1904-1915 he was in the Presbyterian Church U.S.A. while he was Professor of Old Testament Language and Interpretation at Lane Theological Seminary.

In 1915 he returned to the Presbyterian Church U. S. and became

professor of Hebrew and Old Testament at Union Seminary in Richmond, Va. This position he held until his retirement in 1938. He was the first Dean of the Seminary's Graduate School. In 1939 Dr. Mack was honored by being elected Moderator of the General Assembly. This was the highest honor his grateful church could pay him.

Dr. James Sprunt in a tribute to Dr. Mack published in the *Christian Observer* in 1951 at the time of his death on September 25, 1951, said:

It would have been hard for Timothy to have evaluated fully and expressed adequately his love and admiration for Paul. Even so I sense my inadequacy in this memorial of Dr. Edward Mack. His students who caught from his sensitive soul a more penetrating insight and abiding love for the Word of God; who were stirred to their depths by his poetic imagination and flowing eloquence as he expounded it from the ancient speech of the Hebrew people; and who were privileged to know the sweetness and courtesy of his Christian character will not only rise up to call him blessed, but will always bear the stamp of his impress upon them.

WILLIAM EDGAR PRICE

Moderator General Assembly, 1949-1950

Mr. Price, a native of Dayton, Va., came to Charlotte in 1907 where he opened the W. E. Price Insurance Agency. This business is now operated by four grandsons.

He joined First Presbyterian Church in 1908 and remained here until 1912 when he and a friend organized Knox Presbyterian Church, now Caldwell Memorial. In that church he served as an Elder and Trustee and for many years as Superintendent of the Sunday School. Applying the business practice of people getting together and talking over their problems, he suggested that Sunday School Superintendents do the same thing. Out of this grew the Sunday School Conferences held each summer at Montreat.

Also following his suggestion a reorganization of the structure of the Presbyterian Church took place over a two-year period. He was chairman of the committee to effect the reorganization. He was elected Moderator of the General Assembly in 1949, the year the reorganization plan was put into effect.

Mr. Price served fifteen years on the Presbyterian Board of Christian Education. He also served in the lower courts in Mecklenburg Pres-

bytery and Synod of N. C. During 1929 and 1931 he was in the N. C. Legislature where he was instrumental in the passage of a state workman's compension law. He was Chairman of the Board of Education of Charlotte and the Board of Regents of Barium Springs.

For his unselfish devotion to humanity Davidson College honored him with the Algernon Sydney Sullivan Award in 1945.

Mr. Price died July 5, 1973, aged 96.

PHILIP FULLERTON HOWERTON

Moderator of the General Assembly, 1958-1959

Philip Fullerton Howerton was born in the manse of First Presbyterian Church, Charlotte, N. C., September 9, 1903. He was the son of the Rev. Dr. James R. Howerton and Mary Fullerton Howerton. His father was pastor of First Church 1897-1906.

The Howertons moved to Lexington, Va. in the fall of 1907 when Dr. Howerton became a professor at Washington & Lee University. Philip was raised there and attended the University two years. An endowment to his memory has been established there by Mrs. Emmie Howerton to further the education of young ministers.

In 1925 he returned to Charlotte where he joined the First Church. He was a successful business man. In 1926 he married Lemma Jordan Shepherd who was also active in the work of the church. She taught one of the Ladies' Bible Classes for a number of years. That class is named for her—the Lemma Howerton Bible Class. She died in 1947. In 1951 he married Mrs. Emmie McConnell Moore who joined First Church with him and has been active. She is especially interested in mission work and served on the Board of World Missions for a number of years.

Philip was elected a Deacon in First Church in July 1933 and an Elder in 1939, being installed January 14, 1940. For a number of years he taught the Men's Bible Class. He was active in the Men's Missionary Society and Fellowship Club and held offices in these organizations.

He represented First Church in the various church courts, being Moderator of Mecklenburg Presbytery for its January 1952 term. In 1952, Dr. William A. Alexander, Moderator of the General Assembly and former pastor of First Church, appointed him Assistant

Moderator of that body. He served on the Board of Annuities, the Board of the Presbyterian Foundation, the Board of the Mountain Retreat Association (which his father had founded) and many other committees of the church at large.

Philip Howerton was Moderator of the General Assembly of the Presbyterian Church U. S. 1958-1959 being elected to that position April 24, 1958 at the 98th meeting in First Church, Charlotte, N. C. His address to that body made at the Druid Hills Presbyterian Church, Atlanta, Ga., when he was the retiring Moderator April 23, 1959, is attached to the Session's Minutes of July 5, 1959. The Scripture was Romans 13:1-10. It centered on two things: first, the influence our Presbyterian and Reformed faith has had upon our philosophy of government and second, upon the philosophy of each of us as Christians. This address would have done credit to a minister.

The Session of First Church on June 7, 1959 adopted the following resolution, ordered it spread upon the minutes and a copy sent to Mr. Howerton.

Whereas, Philip F. Howerton, ruling elder of this church, has completed his term of office as Moderator of the Presbyterian Church U. S., the Session commends him for the dedicated, efficient and untiring manner in which he has conducted the office of the Moderator and expresses its appreciation of his service to the Glory of God and to the Church at large.

He died May 19, 1968. The Session on July 14 adopted a rather lengthy Resolution of Respect. In it his many contributions to the church were enumerated, "He loved his church and gave it liberally of his time and wisdom."

In recent years an endowment for the Religion Department at Washington and Lee has been established by Mrs. Emmie M. Howerton in memory of Philip Howerton. The funds will be used for a variety of programs "to reinforce the university's basic commitment to what Robert E. Lee once spoke of as 'the very marrow of the Gospel.'"

Celtic Cross Presented to Honor Moderators

On November 22, 1959, Dr. Harrison Ray Anderson, pastor of Fourth Presbyterian Church, Chicago, Ill., presented the large hand

wrought silver Celtic Cross made on the Island of Iona, to the First Presbyterian Church. This was to honor the Rev. Dr. James Robert Howerton and his son, Philip Fullerton Howerton, both Moderators of the Southern Presbyterian Church. The mounted cross stands in front of the pulpit in the Sanctuary.

At that time the Howertons were the only father and son ever to serve as Moderators. Since that time another father and son have served; the Hon. Charles G. Rose 1949-50 and his son, the Rev. Dr. Ben Lacy Rose 1971-72.

The Moderator's Cross

The story of the Moderator's Cross was told in *The Charlotte Observer*, April 27, 1958, when Philip F. Howerton was pictured with the Cross which he had just received as the newly elected Moderator of the General Assembly of the Presbyterian Church in the U. S., in session in the First Presbyterian Church, Charlotte, N. C.

There were at that time three Celtic Crosses which were handed down from one moderator to the next in the three main branches of the Presbyterian church in this country: the Presbyterian Church in the U. S. (Southern), the Presbyterian Church U.S.A. (Northern) and the United Presbyterian Church.

The Rev. Dr. Harrison Ray Anderson, at that time pastor of the Fourth Presbyterian Church in Chicago, Ill., and a leader in the movement to bring about unification between the branches of the Presbyterian church, conceived the tradition of the crosses. Dr. Anderson's interest in the unification was said to have been generated by the fact that his grandfather, a North Carolinian, had made the motion that led to the split between the Northern and Southern churches in 1861.

While visiting the Island of Iona, off the coast of Scotland, a shrine of Presbyterianism, Dr. Anderson purchased a Celtic cross made there. He intended to give it to the moderator of the Northern Church. Just before his ship left he dashed ashore and bought another. This second cross was presented to Mr. W. E. Price of Charlotte when he became Moderator of the Southern Presbyterian Church in 1949 in session in Montreat.

In the year following Dr. Anderson's visit to Iona, a minister of Birmingham, Ala. visited the island and purchased a cross. This one was given to the Moderator of the United Presbyterian Church with the suggestion that the tradition be carried on in that body. The Rev. Dr. William M. Elliott, Jr., retiring Moderator, said as he gave the cross to Moderator Philip F. Howerton, "If it comes to pass that the three churches are ever unified, the three crosses will be melted down and recast into one cross."

In May 1958 the Presbyterian Church U.S.A. and the United Presbyterian Church were to be merged and the two crosses held by those branches were to be melted and become one. The article, by Roy Covington, Observer Religious Editor, ends with, "One day, perhaps, the Southern Presbyterians who blocked a move for unification in 1954 will add its Celtic cross to the melting pot."

In 1973 when Dr. Charles E. S. Kraemer became Moderator of the Presbyterian Church U. S. that unification had not yet become a fact. The *Presbyterian Survey* of June 1973 shows a picture of Dr. Nelson Bell, retiring Moderator, giving the Moderator's Cross to Dr. Kraemer, the new Moderator.

PCUS Seal Designed by Dr. Moore

Though not officially adopted by the General Assembly until 1956, the seal had been widely used throughout the church for over half a century.

It was designed for the Executive Committee of Publication and adopted for its use in 1891. It was created by Dr. R. P. Kerr and Dr. Walter W. Moore. Dr. Kerr was at that time pastor of the First Presbyterian Church of Richmond, Virginia. Dr. Moore was president of Union Theological Seminary 1904-May 11, 1926. He was a son of First Church.

The seal is rich in symbolism. The central element is the shield representing the Church. On the left appears the burning bush signifying the indestructibility of the church; on the right the lamp indicates the witness-bearing nature of the Church. At the head of the shield is the star representing Christ, the Lord of the Church, and above it the dove symbolizing the work of the Holy Spirit. The laurel

wreath surrounding the seal speaks of the Church triumphant. The motto "Lux Lucet in Tenebris" on the scroll means "the light shineth in darkness."

The symbolism used, derived from scripture, has the historic background of the Reformed tradition. The symbols are taken from the seals of a number of European Churches.

CHAPTER VII

Buildings and Grounds

ACCORDING TO Mr. John James, who did quite a bit of research on the title of the church grounds, the Town Commissioners set off a lot to be used for a church and cemetery in 1815. This was for the benefit of all denominations, with the title being reserved by the Commissioners. At that time the population of Charlotte was about 300. There were Presbyterians, Lutherans, German Calvinists and a few Baptists. The Presbyterians predominated. Most of these worshipped at Sugar Creek Presbyterian Church three or four miles north of the village.

About 1818 a church building was begun. In 1819, William Davidson sold to the Town Commissioners several lots of land for \$125.00 stating that, "The aforesaid lotts (sic) are granted to the aforesaid Commissioners and their successors for the use and benefit of a church now building."

The church was dedicated in August 1823 with the Rev. Dr. James McRee, pastor of Centre Presbyterian Church in Iredell County, formerly pastor of Steele Creek, preaching the dedicatory sermon. In his prayer he said:

We invoke Thy blessing, O Lord, upon the Christian people who have erected this beautiful temple, which we now dedicate to Thy service. We pray Thee to accept it as their offering. Let Thy blessing ever rest upon it, from the stone which sleeps at its foundation to the gilded ball which blazes upon the pinnacle of its spire.

Though the church was not a denominational church it was often referred to as the "Presbyterian Church." The Minutes of the Town Commissioners, dated June 2, 1824 read in part:

An ordinance to prevent shooting within the enclosure of the Presbyterian Church yard . . . Whereas the practice of shooting in the Town of Charlotte for amusement is attended with considerable danger to the good people thereof . . .

The *Catawba Journal* of May 3, 1825:

A meeting of persons favorable to the establishment of a Sunday School in this place will be held in the Presbyterian Church on Tuesday, the 3rd of May, at 3 o'clock in the afternoon.

Also, the *Catawba Journal* of May 31, 1825 in an article about the May 20th celebration in Charlotte says, "The procession moved to the Presbyterian Church, which though spacious was crowded to overflowing."

The following notice appeared in the *Catawba Journal* of March 22, 1825 in connection with the financing of the building:

All those whose subscriptions for building the church in Charlotte are yet unpaid, and those who took pews for the year ending August 1824, are earnestly called on for immediate payment.

Also, subscriptions for enclosing the grave and church yard, and for the purchase of a bell, are requested to make payment, so that a bell may be purchased and put up with as little delay as possible.

John Irwin

Treasurer of the Board of Commissioners, March 18, 1825.

However, as a community undertaking, the venture failed and the money was not forthcoming. Finally the Town Commissioners had to borrow money from the Bank of Newbern (sic) to pay off the debt. In 1835 the note had not been paid and had become a burden to the town. Mr. Irwin offered to pay it in return for a deed to the property. His offer was accepted and he paid the Commissioners the sum of \$674.00; the property was deeded to him on December 12, 1835, "in trust for the Presbyterians" with the stipulation that:

... should the members of said Church fail well and truly to pay the said John Irwin ... the above sum ... the said John Irwin ... authorized and empowered to sell the property or any part of it ... the proceeds of said sale shall apply in the first place to the payment of the debt due himself ... and the balance of the money arising from such sale shall pay over to the trustees of the Presbyterian Church, aforesaid the portion or part of said lot unsold to the Trustees of the Presbyterian Church aforesaid.

The above very complicated deed is recorded in Mecklenburg County Deed Book 3, p. 100. The deed executed December 12, 1835 was registered at the April term of court 1850.

On March 24, 1841, for the consideration of \$674.00 John Irwin conveyed to the Trustees of the Presbyterian Church of the Town of Charlotte, the property conveyed to him by the Commissioners in 1835. The Trustees of the church at that time were: Mr. Joseph Harvey Wilson, Joseph Sumner, David Parks, James H. Orr and H. B. Williams. This deed is recorded in Mecklenburg County Deed Book 3, p. 101. Deed executed March 24, 1841 was registered at the April Term of Court 1850.

The cemetery was and continues to be city property.

In the minutes of Concord Presbytery in session at Hopewell Church, September 5, 1821, this petition is recorded with the action of the Presbytery:

A supplication from a number of inhabitants of the village of Charlotte, and others associated with them praying that the subscribers be taken under the care of Presbytery, and be known and organized as the Charlotte congregation, was introduced and read. The prayer thereof was cordially acceded to, and presbytery (sic) hope (sic) to be able to extend to that congregation a due proportion of their fostering care.

Presbytery then made available the services of ministers for the congregation. Records of Presbytery show that Rev. Samuel C. Caldwell, pastor of Sugar Creek Church, "In 1807 ... gave one fourth of his time to Charlottetown." Another notation states that he preached in Charlotte until his death in 1826.

In April 1827 the Rev. Robert Hall Morrison was called as pastor of Sugar Creek Church and in May he was called as pastor of the Charlotte Church. Thus he was the first called pastor of the church. He

was installed in both churches by Mecklenburg Presbytery in session at Sugar Creek Church on June 8, 1827.

In January 1833 Dr. Morrison became full-time pastor of Sugar Creek and resigned as pastor of the Charlotte Church. The Rev. A. J. Leavenworth was called as Stated Supply and became the first full-time pastor of the church when he was called and installed in May 1834.

Mrs. J. A. Fore, in a sketch of the church written in 1932, said that a number of descendants of the charter members of the church were still in the church and others of the city at that time.

No picture nor complete description of the first church building had ever been found. What we know about it is pieced together from a number of sources. The church was referred to as the "Brick Church" in the Minutes of the Town Commissioners of January, 1828. Dr. McRee in his dedicatory prayer of the church in 1823 mentioned the "gilded ball which blazes upon the spire." There was a bell which was purchased in 1826 and is one of the relics of the first building still preserved and in the possession of the church at this time. Newspaper accounts of July and August, 1826 speak of "the ringing of the church bell."

Mrs. Fore wrote, also, that a member of the church, Miss Dougherty (Daugherty) joined in 1852 and thus could remember the original church building. Both Miss Dougherty and Mrs. Margaret Springs Kelly said the old pulpit was very high and had to be reached by stairs. Also that the pews had high backs and doors which closed.

When a second building was to be built in 1856-57, Mr. William Tiddy, a deacon of the church, bought the old building, tore it down and used the bricks and whatever other material he could to build his home on South Tryon Street. This house later became the home of Dr. H. M. Wilder and was intact at the time of Mrs. Fore's writing.

Dr. Wilder said that the stained glass window on the north side of the house, the beautiful stairway and several doors were from the old church building. Miss Sue Boyd and Mrs. Kelly both corroborated these facts. The Wilder house was torn down when the Wilder Building was erected on the site.

It was also said that the old building had galleries which were used by the slaves. According to Mr. Dunn, one early report said the church had 13 Negro members at the time of the organization, or soon thereafter.

Two relics of the first building have survived and are still in possession of the church: the old bell and the Pulpit Bible. Mrs. Fore gave detailed accounts of both in her writings.

The bell is now housed in a frame in the foyer between the sanctuary and the chapel. The *Catawba Journal* of August 22, 1826 speaks of the "Ringing of the bell," so we know there was one at that time. It hung in the steeple for many years. During the War Between the States, the Confederate government called for all the church bells to be turned in to be melted to make ordnance guns. The townspeople of Charlotte voted to send the Town Bell rather than the Presbyterian Church Bell that had rung for so many years for many occasions. The bell was removed from the steeple and hung in the steeple of the Methodist Church to replace the Town Bell which had hung there. At some later date the bell was removed to the tower of the Court House which at that time stood just across the street from the church on the corner of Church and Trade Streets where the Selwyn Hotel later stood. The bell was later moved to the Ninth Street School (old First Ward).

There is no lettering on the bell, but Mr. Walter B. Orr, Chief of the Police at the time, and two other policemen, at Mrs. Fore's request, climbed the tower of the school and examined the bell. He said the clapper and hanger were hand wrought. They also found the clapper flattened on its striking sides and the bell well-worn where it was struck by the clapper. All of this indicated its great age. In 1942, largely through the efforts of Mrs. Fore, the bell was returned to its home in the First Presbyterian Church, where it is treasured.

By 1851 the congregation had again outgrown the original building and a movement began to erect a new one. This continued until 1857 when a new one was built. The Building Committee was made up of General J. A. Young, Chairman, J. P. Alexander, R. F. Davidson, James P. Irwin and William F. Phifer. Dr. A. M. Miller was the pastor at that time. Mr. Sidney Reading, a prominent building contractor, and his wife had come to Charlotte in 1855. He was engaged to build the new church.

There is no written proof, but Mr. W. A. Lucas, an Episcopalian who lived to be quite an old man, related the story in his old age about the making of the bricks for the church. He told how he and the other town boys went out and watched the process. He said,

Mr. Reading found a red clay field in the section that is now North Graham Street, dug a large round hole about a foot deep, and put a strong stake in the center. Water was poured into the hole, a pair of oxen was hitched to the stake and driven round and round. Their sharp hoofs mixed the clay and when it was the right consistancy the bricks were molded and laid out in the field to dry. The process was repeated until there were enough bricks for the building.

A Gothic Revival sanctuary was built at a cost of \$13,000.00. During the construction the congregation worshipped at the Courthouse across the street. More than 52 pews were sold to help finance the structure. All that now remains of the 1857 building is the facade, entrance, narthex and foundation of the bell tower.

Mr. Harold W. Lowrie of Denver, Colorado, in reply to an inquiry from Mrs. Fore, wrote her on August 19, 1932, about his father, Patrick Johnston Lowrie and the First Presbyterian Church. Patrick J. Lowrie was a member and deacon in the church, having been ordained deacon on March 16, 1856 at the age of 24. He was a brother to Ann Wall Lowrie Alexander, Mrs. J. B. Alexander, wife of Dr. J. B. Alexander, the eminent historian of Mecklenburg County. He died in 1862, while in the 11th N. C. Regiment CSA.

Mr. Lowrie wrote,

... a silver trumpet was presented to the church to be placed on the top of the steeple. The builders not being able to procure the services of a suitable steeple jack it became quite a question as to how Gabriel's Trumpet was to be placed on the pinnacle of the steeple. My father ... volunteered to climb the steeple and fasten the trumpet thereon, which he did.

An old print of the church shows the trumpet atop the steeple. As no mention is made of it in later records it must have been removed when the steeple was rebuilt in 1883-84 or prior to that date.

The *Western Democrat* of September 22, 1857:

The new Presbyterian Church is fast approaching completion and will be ready by meeting of Synod. The building is 50 x 80 feet surmounted by a steeple 187 feet from the base. The cost is about \$13,000.00.

In an article written in 1864 the church was described as being "... of red sandstone seating 600-800 people and having a gallery." This seating capacity seems rather high.

The Session's Minutes of Sunday, October 4, 1857 speak of the "New Presbyterian Church" so it may be that the first service was held in the new building on that date. Strange to say there is no record of this building ever having been dedicated.

The church was probably lighted by gas as the following shows. From Miss Orr's collection of historical material:

Our deacon, Mr. J. H. Carson, became interested in gas lighting. He made a study of it. . . . Before he put the town system into operation, Mr. Carson made gas for his home and also for the church. We haven't the exact date on this . . . We get approximate dating from it however, from the secular papers . . . Charlotte was lighted by gas for the first time on the 22nd of February . . . (The latter from the *Western Democrat* of March 2, 1858).

Thus we would suppose that the new church was then lighted by gas, since it was completed sometime in late 1857. If the church was not lighted by gas upon its completion, it evidently was soon thereafter. Mr. Blackwelder, the Sexton, made the gas. Only the home of Mr. J. H. Carson and the church were lighted by gas at that time. In 1858 the store of Mr. James Harty was the first store to be so lighted. This information was given by Miss Madeline Orr, but no source for the same given.

Synod met in Charlotte on October 21, 1857 in the Presbyterian Church. In an article in *North Carolina Presbyterian* of January 29, 1858 about the meeting the statement was made, "They have erected a house of worship unequalled in architectural beauty in the State."

Also on another subject in the same issue:

At a meeting of the Presbyterian congregation in the town of Charlotte, of which General J. A. Young was chairman and E. Nye Hutchison, M.D., Secretary, the following resolutions were adopted: RESOLVED, 1ST That the thanks of the congregation of Charlotte be, are hereby tendered to Mr. Sidney Reading for the architectural taste, skill, and ability exhibited by him in planning, and fidelity in executing the construction of our present church edifice.

2ND That the thanks of the congregation be, and are hereby tendered to General J. A. Young, J. P. Alexander, R. F. Davidson, James P. Irwin and William F. Phifer, composing the Building Committee of this edifice . . .

3RD That the thanks of the congregation be and are tendered Mr. S. C.

Hayes of the city of Philadelphia for the elegant copy of the Holy Bible presented by him for the use of the pulpit . . .

4TH That the thanks of the congregation be, and are hereby tendered to Mr. P. J. Lowrie for the sacramental service of silver plate presented by him to this church.

J. A. Young, Chairman
E. Nye Hutchison, Sec.

According to the records, in April 1870, the deacons decided the spire needed repairs, but nothing was done at that time. In December of that year they decided that Mr. Tiddy was to be paid \$100.00 to superintend the work.

It was April 1873 before a new bell was purchased to take the place of the old one that had been taken out of the steeple during the War. A new one was bought from McNeely & Co., Troy, N. Y. It weighed 811 pounds and was positioned on May 3, 1873. The cost was \$468.00. Mr. Overman helped the deacons raise the money to pay for it.

In 1975 when the steeple was being painted, Mr. J. D. Quinn of Skyline Engineers, Inc., copied the inscription on the bell. On the yoke is: "McNeely Rotary Bell, Yoke patented Oct. 1860." This shows it is the bell that was installed in 1873, mentioned above.

For several years there had been a movement to organize another Presbyterian church in Charlotte. The congregation had outgrown the building again. With forty charter members the Second Presbyterian Church was organized on October 22, 1873. At that time the original church became the First Presbyterian Church.

On July 29, 1876, a contract for building a manse was let. Mr. Moss and Mr. Galloway did the brick work and Mr. Rudisill the woodwork. The building was completed in December. Of stucco, it contained eight rooms besides the kitchen, servant's room and pantry. The house was of modern style, a model of convenience and comfort. The kitchen was connected to the house and water was within easy reach. The next year the water was declared unfit, but the trouble was found in the well walls and corrected. At that time a new furnace was installed in the house. The manse was used for some years until a new manse was purchased and the old one used for office buildings. In 1960 it was torn down to make way for the new Office-Educational Building.

By 1879 repairs had to be made to the church both inside and out. The *Daily Charlotte Observer* of August 24 had an article which is interesting in that regard:

There will be no preaching at the First Presbyterian Church today. . . . From this time till the work of repairing the church is completed, services will be conducted in the lecture room. The scaffolding is being put up in the church preparatory to the work of plastering and frescoing the inside of the building, which is to commence shortly. Yesterday the new iron roofing arrived, and it will be put up as soon as the weather settles. This roofing is costly, but it is the most substantial known, and the primary consideration in the improvements is that they shall be permanent; the committee felt that they would be fully justified in selecting it in preference to something less durable.

An article in the *Daily Charlotte Observer* of October 18, 1879 is quite interesting. It gives many details of the work:

Not a day passes that there are not several scores of persons in the First Presbyterian Church to see the beautiful frescoing just completed by Messrs. Kreuger and Son. The building would not be recognized by the members of the congregation. No such frescoing has ever been done before in Charlotte, and we question if there is anything to equal it in the state.

The woodwork has been painted by Mr. C. A. Frazier to correspond with the colors in the frescoing, and work on the inside of the building has been finished. . . .

New carpeting has been purchased and will be put down between the seats as well as in the aisles. The entire cost of the improvements, including iron roofing, will not fall far short of \$2,000.00, and no debt will be incurred to defray the expenses.

The outside of the building was also painted. The color was described as "something like limestone." The steeple was painted at the same time. The outside painting was not complete, but the first service in the newly decorated church was held on November 2, 1879.

The hardest wind storm ever experienced in Charlotte to that date hit on Sunday afternoon, May 15, 1881. Much damage was done. People who were out thought they saw the steeple of the church sway between one and two feet. However, the deacons had it checked and thought there was "no displacement of timber or any indication that would leave them to think it was unsafe."

The *Daily Journal* of April 12, 1883 carried the following:

The congregation of the First Presbyterian Church have (sic) decided to have the roof and spire newly painted, and have given the contract to Mr. C. W. Wynn, who is already at work on the roof. Mr. Wynn states that he will paint the steeple from top to bottom and will use no scaffolding . . . He says he will climb to the top and begin painting downward.

Evidently something happened to change the plans. Miss Orr says that the Deacons held a number of meetings in March and April to discuss what to do about the spire. Finally they asked Mr. J. Asbury to select two or three competent mechanics to examine it and report. They received the report on April 14. Messrs. F. W. Ahrens, S. J. Asbury, J. Asbury and R. N. Grimes all stated it was unsafe. The Deacons decided to have it removed. Some of the church members thought this action was hasty, but on April 27 the Deacons ordered their resolutions carried out at once. This was probably a wise decision as the controversy over its safeness had been going on for a number of years.

The *Daily Charlotte Observer* of May 5, 1883 had the following:

The steeple of the First Presbyterian Church disappeared yesterday. It was sawn off in two sections (30 feet from the top). The rope, reaching way out across Trade Street was drawn taut by a long string of colored men, who pulled for half an hour before the tall mass toppled over and came to the ground with a thundering crash.

The same paper noted on May 7 that Col. L. A. Blackwelder, the sexton, had had everything cleaned up and "in neat order."

The *Daily Charlotte Observer* of November 10, 1883 gives an excellent description of the steeple to be erected. The article was copied verbatim in the *North Carolina Presbyterian* of November 14.

The architect employed by the building committee of the First Presbyterian Church of Charlotte has completed his drawings for the new steeple, and the design has been accepted. Beyond all doubt it will be the handsomest steeple in the South. The old steeple was 160 feet high but the new one is to be 185 feet, 25 feet higher than the old one. It is to have windows all the way to the top, and is to be covered with slate, which will be capped with galvanized iron ornaments. The architect's plans

call for tapered timbers 40 feet long, and these will have to be procured in Wilmington, as there are no saw mills in this section of the State capable of furnishing such timber. The work of building the steeple will not be commenced until next spring.

A note in Miss Orr's collection added later and written in ink, states that in the fall of 1963 engineers made an accurate measurement of the steeple and found it to be 164.5 feet above ground level. In 1976 the measurement showed 182½ feet.

The Deacons, on December 10, 1883 appointed Mr. R. M. Miller and Mr. S. P. Alexander to get subscriptions for the new spire.

The *Daily Charlotte Observer* of May 18, 1884 stated: "Work on the steeple of the First Presbyterian Church commenced last week will not interfere with the services today . . . The bell has been taken down and its notes will be missed, but worshippers will attend at the usual hours."

An interesting account appeared in the *same paper* June 27, 1884:

The talk on the streets yesterday was all about the feat of two small boys who took advantage of the temporary absence of workmen and climbed to the top of the new steeple of the First Presbyterian Church. From the top of the spire a long, round wooden pole projects upwards about 15 feet above the scaffolding, and the two boys amused themselves in climbing this pole, the height of which is 185 feet. One of the boys slipped when half way up the pole, and came down to the scaffolding, but the other climbed to the very top, hooked his chin over the pole, and waved his hand triumphantly. They made the descent in safety. [The article fails to say whether they were able to sit down and eat their supper!]

The *Daily Charlotte Observer* of Sunday, June 29, 1884 has the following of interest:

The Steeple Measured—The finial to the spire of the First Presbyterian Church was placed in position yesterday afternoon and many admiring eyes were turned to it. A measurement of the steeple was taken when the finial was put in place and the actual height of the structure from ground to top was found to be two hundred and three feet and two and a half inches. The top work of the steeple is rich gold gilt and makes a beautiful effect. Below the gilt, the steeple will be finished with galvanized iron crochet work for a short distance and thence down to the foundation its covering

will be solid slate. There will be no paint whatever about the steeple, and when completed, as it will be in a few days, a handsomer piece of architectural work cannot be found in the South.

The *Daily Charlotte Observer* of July 18, 1884 also adds to the description of the spire:

The steeple to the First Presbyterian Church is nearing completion . . . and the handiwork of the architect is the admiration of all . . . It is a little over two hundred feet high but the height is nothing compared with its real artistic beauty. The shape of the finial is something entirely new in this country, and the golden globes add very much to its beauty. It is said by the workmen who constructed it that the Blue Ridge, on a clear day, could be distinctly seen from its highest point, and one claimed that the Peaks of Otter of Virginia could be seen by the naked eye. This local scribe is perfectly willing to take the testimony of the workmen . . . as he never expects to go up there to see.

This compiler is also perfectly willing to take the word of the workmen, who incidently must have had very good eyesight and to have known their geography.

In Mrs. Fore's Scrapbook is a letter from Mr. Will Ward, Church Treasurer, dated June 28, 1937, to the effect that when the steeple was repaired in March 1937 the contract was let to V. E. Knudtson of Wisconsin. When the topmost ornament or ball was taken down, nailed to the "king pole" or wooden support inside the metal work was a heavy piece of building paper on which was written:

Carpenter Boss

Jesse Evans

Foreman

Hampton Russell

Iron work by

Henry Lutz

dated June 28, 1884

Painted on the inside of the ornament was

Henry Lutz

May 20, 1884

Although the paper had been there for fifty-three years, both paper and writing were well preserved.

By 1894 the congregation had again outgrown the building. It

was felt that a Sunday School room and other quarters were needed. The first definite step toward such an addition is shown in the Deacons Minutes for January 8, 1894 when they authorized the payment to Mr. R. M. Miller of the bill of \$35.00 which he had paid the architect, Mr. S. Munch, for a "pencil sketch of design for proposed addition."

These plans were on display later at Mr. W. S. Alexander's as announced in the *Daily Charlotte Observer* on March 27, 1894. In several later newspaper items the architect is simply called "Mr. Munch." No further information is given regarding him. He arrived in Charlotte to consult with the building committee early in April and left on May 15, also according to the newspaper, but where he was from is not stated. He submitted several plans after consulting with the committee and the last set of plans were adopted. Mr. C. C. Hook also submitted plans but those of Mr. Munch were chosen.

A resolution was passed by the Session on March 12, 1894 as follows:

Resolved that it is the opinion of the Session that some steps be taken toward improvement of our church building, and a joint meeting of the elders and deacons be convened at an early date to consider this subject.

The joint meeting was held soon thereafter and a committee of two elders, two deacons and three members of the congregation were appointed. These were: Mr. R. M. Miller, Chairman, Thomas Grier, J. C. Burroughs, J. R. Holland, George E. Wilson and Fred Oliver. (Another list names Mr. E. D. Latta, also). Also appointed to the committee was Dr. George W. Graham. Interestingly enough, Dr. Graham was not a member of the church, he was a Baptist, but attended services at First Presbyterian. He was in the process of building a new home and had a very fine builder whom he recommended to the committee. This builder, Mr. John Hill, was chosen by the committee to build the church. Dr. Graham was the grandfather of E. B., Jr., Tom, William, Bob and George W. (Buddy) Graham. A congregational meeting was held on March 25, 1894 at which the proposed plans were approved, at an estimated cost of \$10,000.00.

The *Daily Charlotte Observer* of April 15, 1894 announced the decision and gave details of the proposed building:

. . . the addition to the church is made on the east side. It consists of a Sunday School room, an infant class room, ladies parlor in the rear, library and study. On the second or balcony floor are class rooms. The main building, the present church, lengthened by the addition of 15 or 20 feet in the rear. The galleries will be taken down, and the choir placed as is in all modern churches, just in rear of the pulpit. The improvements will cost possibly \$18,000. Work will be commenced as soon as the complete plan can be prepared.

. . . The bulk of the members and the majority of the building committee seem to be in favor of making a permanent improvement in which the front of the church will be preserved, the rear extended and a wing built.

On June 7, 1894, the first brick of the new addition was laid and the foundation of the tower was begun. The cornerstone of the new addition was to have been laid on July 17, 1894 and had been announced for that date. Quite a crowd gathered for the event, but due to rain, it had to be postponed until the next day.

The *Daily Charlotte Observer* of July 19, 1894 had quite a detailed account of the event. Dr. Preston, pastor of the church, presided. On a large platform erected for the occasion were seated: the ministers of the city, the elders and deacons of the church, the choir, Mrs. "Stonewall" Jackson and her grandson, Master Jackson Christian, Mr. James P. Irwin and grandson, Master Irwin Graham. A large crowd was gathered on the east side of the church.

Dr. Preston made a short address in which he said:

. . . Charlotte is fast becoming recognized as one of the most historic cities in the United States. It is the point to which tourists and historians turn their eyes; and of all the historic places in Charlotte this ground on which we stand is the most historic. It was this ground where those men who gave impetus to American liberty and history stood. The ground we have record of as being used as a meeting place as far back as 1820, and possibly further. In that year a house stood here which was used as a meeting house. . . . We lay this stone in full hope that the Grace of God will still be with us, and that true piety may characterize our dealings.

Mr. Robert Morrison Miller, Chairman of the Building Committee, then put the cornerstone in place and the audience rose to witness the event. The Bible was placed in the cornerstone by Jackson Chris-

tian and the *Confession of Faith* by Irwin Graham. Both of these boys were great-grandsons of Dr. Morrison.

Col. J. E. Brown placed the other articles: photographs of Dr. Morrison, Dr. A. W. Miller, Rev. Alexander Sinclair, Dr. Edward Mack and Dr. John A. Preston. Then came a pamphlet on "Home Missions" by the Rev. McIlwaine; the address of the Honorable William A. Graham on the Mecklenburg Declaration of Independence of May 20, 1775, delivered at the Centennial Celebration in 1875; Dr. George W. Graham's and Professor Alexander Graham's papers on the same subject; a copy of *The Charlotte News* of July 18, 1894; a copy of the *Daily Charlotte Observer* containing accounts of the action of the church in regard to the improvements; other city newspapers and a copy of the *Observer* containing a memorial of Dr. Miller and an account of his funeral.

The exercises closed with prayer by Dr. Preston as Dr. Eben N. Hutchison, Mr. George E. Wilson and Capt. R. F. Cochrane, officers of the church placed their hands on the stone. The benediction was pronounced by "our beloved Mr. Todd," (Rev. C. E. Todd, pastor ARP Church).

It is not mentioned in this account, but in an earlier one which announced the coming event, two of the items mentioned which were to be placed were: a Directory of the Church and a history of same written by Elder Joseph Harvey Wilson. He was one of the Trustees of the church to whom the property was deeded "in trust for the Presbyterians" by John Irwin in 1841. Mr. Wilson, who died in 1884, would have been well acquainted with the history of the church from its inception as a town church and therefore well qualified to write such a history.

The congregation had been invited to worship with the Second Church during the rebuilding, but it was decided it would crowd that church too much. The auditorium of the Y.M.C.A., at that time on South Tryon Street between 3rd and 4th streets, was rented at \$22.00 a month and services held there, the first one on September 9, 1894. The organ was removed from the church early in August by Mr. J. W. Brown of Andrews Music House. This was the first step toward the remodeling.

According to an article in the *Daily Charlotte Observer* of August 17, 1894, the pews were taken out of the church about that time.

They were divided between Mt. Holly and Elkin churches. Mt. Holly paid a nominal sum for them, but the old pulpit and two pulpit chairs were given to them. Those pews going to Elkin were a gift. Mr. R. M. Miller, according to the newspaper, supervised the moving and shipping.

Another item of interest in connection with the pews appears in the Sessional records of November 9, 1896: "Motion made and carried that the church donate to Mt. Holly Presbyterian Church the old pews which were sold them sometime ago. The Secretary was instructed to notify them."

Mrs. Fore, in her Scrapbook has preserved a most interesting note as to the arrangement of the pews in the church. A letter dated 1868 from Mrs. Robert Burwell to Mrs. Sam Grier, mother of Mrs. C. N. G. Butt says: "The pews in the church have been altered, I can hardly describe it to you, but instead of two rows in the middle, there are four with an aisle down the middle . . ." This describes the arrangement of the pews in the 1857 church and the later arrangement. In the 1894-95 church the pews were changed to make two long rows with an aisle in the center and down both sides as they are now.

From the earliest records we find that the pews were sold and the money used at least in part to finance the building costs. This was continued until December 1873 when the Second Presbyterian Church had been organized and the pews became free. The *Christian Observer* of January 28, 1874 stated: "The pews of the First Presbyterian Church in Charlotte are now, as they ought to be, free; strangers need not fear to intrude." As late as 1916 and 1917 the newspaper notices of church services for First Church stated "seats free."

In 1892 the deacons had ordered the removal of the pew doors. They also decided the pews should be revarnished, but would not pay more than 10 cents a pew for the work.

According to a letter to Mrs. Fore in 1932 from Mr. Harold W. Lowrie of Denver, Colorado, son of Mr. Patrick Johnston Lowrie who was a Deacon in First Church and died in 1862 during the War Between the States, he had the deed to his father's pew. After his death his widow gave permission to the Deacons to allow anyone they saw fit to use the pew. This was the pew which Mrs. "Stonewall" Jackson used and Mr. Lowrie said the last time he was in Charlotte and sat in the pew was with Mrs. Jackson a short time before her death.

When the sanctuary was examined by Mr. Hill and other competent persons it was found to be unsafe. The side wall next to Church Street was warped to such an extent to be dangerous. In addition, when the galleries were removed it was found that the side walls above the galleries were much thinner than those below. The side walls were not strong enough to support the roof and some of the timbers that had supported the roof were decayed.

Thus it was necessary to tear down the walls with the exception of the rear wall of the sanctuary. New walls were built on the foundation of the old and extended toward Fifth Street about twenty feet. A new roof was added. The façade, narthex, and foundation of the bell tower remained intact from the 1857 building with the rebuilt spire of 1883–84. The work proved a much larger undertaking than at first planned. A detailed report was made at the conclusion of the work by the Building Committee to the Session.

During construction it was discovered that the steeple, even with the rebuilding in 1883–84, was not as safe as it should have been. Bricks which supported the main wall were found to be crumbling and heavy timbers had to be drawn up and used to reinforce it.

In the *Daily Charlotte Observer* of January 27, 1895, the following appeared:

The internal and external architecture of the new Presbyterian Church . . . is very pleasing to the eye. The wing is nearly completed . . . There has been some idea of taking the benches from the auditorium and putting them in the Sunday School room . . . and it is to be hoped the congregation will have the patience to wait until the new benches arrive. The hanging gallery is an attractive feature of the Sunday School room. It is suspended from the ceiling with five iron rods, and is being partitioned off into nine or ten class rooms. These partitions can be raised during meetings of the classes, and afterward lowered, throwing the room again into one. The Library is small but amply sufficient . . . the windows are of a very pretty stained glass. They are hung with chains, which prove to be superior to any rope work. The thoughtfulness of the contractor took a practical turn when he provided stationary iron ladders in every direction over the slate roofing, so that any part of it can be reached easily, and any gutter cleared of snow or any other obstruction in a few minutes.

The general appearance of the sanctuary was kept and the floor plan essentially the same as in the older church, with the extension at

the back of the church, including the north transept and the choir being moved from the back to the front. A balcony was added at the rear. The woodwork was all of oak and the floor was entirely covered with velvet carpeting.

An article in the *Daily Charlotte Observer* of February 19, 1895 described the opening of the church for services on Sunday 17. On that day the church bell was heard for the first time in many months. The new Sunday School room was opened on that day. Reversible pews had been placed the day before. They were used later for Sunday School. Also chairs had been added so that as many as 450 people could be seated. The pulpit had been placed in front of the Ladies Parlor so that those in that room could see and hear. So the congregation was back at home for the first time since August, 1894.

On March 2, 1895 an article appeared in the *Daily Charlotte Observer* which is of interest:

The little house in the First Presbyterian church yard, known as the "session house," which has stood just to the rear of the church for a generation or more, was yesterday moved by Mr. J. P. Carr. The house was sold and Mr. Carr employed to move it. There is to be a clean sweep across the church yard, in rear as well in front.

According to an article in the *North Carolina Presbyterian* of March 7, 1895, the windows were nearly all in place. They were of fine cathedral glass with blue as the predominant color. In the same issue of the paper was the following regarding the organ:

The big organ which is still in the Y.M.C.A. Hall will be moved to the church in a couple of weeks. It is to be repaired and put in first class order. There are few sweeter-toned instruments.

About this time Mrs. G. H. Brockenbrough started a fund to purchase a new organ, but evidently nothing came of it and the plans to repair the old one were carried forward.

On March 9, 1895, Mr. L. B. DeQuentine, an interior decorator and frescoer, arrived in Charlotte to begin work on the walls of the church. He was a native of Florence, Italy.

The *Daily Charlotte Observer* of March 23, 1895 said the new pews for the sanctuary were received the day before. They were to be unpacked on Monday. They arrived by Seaboard Air Line Railway.

Electric lights had been put in the church in late 1889 or early 1890. The *Charlotte Chronicle*, November 28, 1889 said, "Electric lights will soon be put in the First Presbyterian Church, also 18 new gas fixtures so that either kind of light can be used." The *Charlotte Democrat*, November 29, 1889, stated, "The First Presbyterian Church will soon have electric lights."

There is a record in the Deacons Minutes of December 5, 1892 that the Committee on Church Property had decided there was a need for "an increase of burners for lighting the church." Capt. Cochran submitted a bill from the Charlotte Gas Co. for nine additional burners, with lowering of the brackets, which the Gas Co. proposes to put in for \$36.00. The work was ordered to be done.

The *Daily Charlotte Observer* of April 23, 1895, at the time of the dedication of the church says that Dr. George W. Graham must be given credit for the chandeliers. He was a member of the building committee and ordered them through Mr. E. D. Latta, who was able to get them at a discount, thus saving about \$1,000.00.

An earlier article in the same paper on March 22, 1895 reads:

The D. A. Tompkins Co. has the contract for wiring the First Presbyterian Church. Mr. O. F. Asbury will do the work. There will be 108 lights on the chandeliers.

That there are 108 lights on the chandeliers is corroborated by a prominent member of the church who as a boy seemed to have spent many hours of his young life counting them during the church service. He said there are, "twelve on the bottom, twenty-four on the next row. The middle one has a light out and one socket gone, so there are only ten there. One used to blink in the front chandelier for years. It was like an old friend winking at you."

An article in the *Daily Charlotte Observer* of April 4, 1895 is also informative in this connection:

The odds and ends of finishing are being gotten together in the First Presbyterian Church and unless something very unexpected happens the church will be fully ready for occupancy Sunday week. Mr. O. F. Ashbury of the D. A. Tompkins Co who wired and lighted the building, began yesterday hanging the chandeliers. They are exceedingly handsome. The pulpit furniture, crimson plush and oak has been in safekeeping some weeks at the Mutual and Farmers Bank. The choir curtain is to be red

plush, also two screens on either side of the organ, which will add to its size and appearance. The first service to be held in the church will be a communion service on Easter Sunday.

The church is to be one of the most brilliantly lighted to be found anywhere. Three magnificent chandeliers will depend (sic) from the ceiling each having 72 burners. Besides these there will be 48 side or bracket lights. The old church had only 39 lights in all. One of the chandeliers has been hung. It was lighted up last night. The effect was beautiful.

There is also an item in the Sessional Records of August 12, 1895 "On motion the Committee on Church Property were duly authorized to make contract with the Gas and Electric Light Companies for lighting the church building."

The new building which had been scheduled for opening on Easter Sunday, April 14, 1895 was evidently not ready. The first services were held on April 21 instead. The morning service was a dedicatory service and the evening service a "Jubilee" service. The church was filled to capacity at both services.

Dr. Preston, the pastor, presided at both services. An article in the *Daily Charlotte Observer* of April 23 gives a detailed account of the services. The dedicatory service was described in the article as, "... a moment of exquisite joy to the people of First Church."

Dr. Preston's text for the morning service was from Ezra 3:12 and Haggai 2:9, "Memories of the Old Church and Hope for the New." Included in his sermon was:

... this building furnishes the parable I want. This building stands on the old foundation. We dug no new foundation. The man who stood before you for a quarter of a century, preached all there was to preach. ... I would this man of God could have been here today. ... This mute tablet to my right can speak to you, but a better monument to him you can erect by believing in what he taught. Stand squarely on the Bible ... we reared this church distinctly as a Presbyterian Church ... there was never a time when a living church was more needed than in this year of our Lord 1895.

The minister to whom he referred was Dr. A. W. Miller. The plaque had been moved from the vestibule to the side of the pulpit where it remains.

At the night service, the pulpit was occupied by Dr. Preston, Dr.

J. H. Boyd, pastor of Second Church, the Rev. W. D. White, pastor of Graham Street Church and the Rev. J. L. Williamson, pastor of Sugar Creek Church. Sugar Creek Church was the mother church of all those represented there.

On November 17, 1895 the Building Committee returned the church to the congregation. The total cost, including improvements to the manse and a fence around the property, amounted to \$31,502.00. The first estimate of needed work had been set at \$10,000.00. The entire Building Committee, but especially Mr. R. M. Miller, chairman, was untiring in efforts to see that everything was done to perfection. Dr. Preston, at the dedication of the building said, "The chairman of the Committee gave a year of his business life to the work." He was constantly on the grounds consulting with the builders and giving of his wide knowledge to the venture.

Dr. Preston also said concerning Mr. John Hill, an Englishman, "The chief builder too is an earnest Christian and the men he employed, the kind one should like to have at work on the church." (Mr. Hill in later years went to Montreat to superintend the buildings there.)

On September 6, 1915 the Session decided to call a joint meeting of the elders and deacons for Monday night the 13th to consider remodeling and enlarging the Sunday School. On October 11, the Deacons reported the necessity of repairing the scaling walls in the sanctuary and the gutters.

The Session called a congregational meeting for April 16, 1916 to hear a report of the committee on the enlargement and renovation of the church. Before the congregational meeting the Session received a report that Mr. J. C. Burroughs was contributing \$20,000.00 toward the proposed addition and renovation. The total cost had been estimated at \$30,000.00.

A permanent Building Committee was appointed on April 19 by the Session. This Committee was composed of: Mr. W. S. Alexander, Holmes Blair, John M. Scott, J. G. Robertson, W. M. Wilcox, J. W. McClung and E. D. Latta. Mr. Latta declined the appointment and Mr. J. A. Fore was appointed in his place on April 24

The congregation approved the plans and agreed to raise the additional ten to fifteen thousand that would be needed. The contract was awarded and in November it was reported that satisfactory progress

was being made on the Sunday School Building. A notation of December 11, 1916 states that the cost of Architect Hook's preliminary plans were approved to be paid in the amount of \$300.00. The Financial Report of the Church for the year ending March 31, 1917 includes \$900.00 for Architect's Drawings and plans and \$10,897.00 paid to Blythe and Isenhour Construction Co.

On July 15, 1917 the Session ordered a congregational meeting to announce that additional funds were needed for the Sunday School Building. The total cost was \$34,057.00. This addition sometimes called the "Burroughs' Building" consists of the part of the building just back of the foyer and chapel on the first floor and space back of the room under the chapel on the ground floor, also space behind rooms over the chapel.

In appreciation of Mr. Burroughs' gift the congregation gave a memorial window honoring him. It is located in the stairwell at the rear of the building at the Fifth Street entrance. A description of the window is given in the section on the memorial windows.

In July 1943 the Men of the Church appointed a committee to study the work of the church and make recommendations for enlarging the building to take care of the needs. The committee consisted of: J. N. Stribling, Chairman, C. P. Street, H. S. Strawn, J. W. McLaney and Mrs. E. J. Sifford.

After much prayer and study a congregational meeting was held Sunday, May 12, 1946. At this meeting a Building Committee was appointed and authorized to expend the necessary funds for the preparation of sketches, etc. This committee was R. S. Abernathy, Jr., Dr. W. Z. Bradford, J. Philo Caldwell, A. L. McArthur, Jr., J. W. McLaney, C. P. Street and J. G. Todd. Later Mr. McArthur was chosen by the committee to be the chairman. In 1948 when Mr. McArthur moved to Greensboro, J. Philo Caldwell was chosen chairman. He served until June 11, 1950 when C. P. Street became chairman. Mr. R. H. Husband and T. P. Graham were later added to the committee. Dr. Charles E. S. Kraemer acted as an Ex-Officio member.

The Building Committee reported on its work to the congregation on June 6, 1948. At that time the committee recommended that the estimated cost was \$300,000.00. The congregation authorized the congregation authorize the new construction and remodeling. The

work and also the appointment of a Finance Committee to procure the funds necessary.

The Finance Committee, later elected by the officers of the church, was composed of: Ivey W. Stewart, Chairman, E. McA. Currie, Mrs. B. S. Howell, W. Earle Kimbrell, Mrs. J. W. McLaney, Samuel W. Smith, and Dr. Thomas D. Sparrow.

On June 11, 1950 at a congregational meeting the Trustees of the church were directed and empowered to enter into a contract with the J. A. Jones Construction Co. in the amount of \$249,000.00. The Finance Committee reported on hand in property, pledges and securities approximately \$290,000.00. At this meeting the Building Committee reported the cost of the entire building project at an estimated \$325,000.00.

Following the morning service on July 16, 1950 a ground-breaking ceremony was held and work on the new building began. The steel necessary for the construction was unavailable and work had to be halted until January 1951. The work then started was completed in April 1952.

On Sunday afternoon, April 20, 1952 a brief ceremony was held in Fellowship Hall; those present were then invited to visit all parts of the new building and the remodeled old building.

The Building Committee made a report to the congregation in April 1953 on the completed new building and the remodeling. As was found in the 1894-95 construction, the work was far more extensive than at first anticipated. Structural defects and needed repairs were discovered in the course of construction. It was necessary to make extensive repairs to the structure supporting the roof of the sanctuary and also to the steeple. The conversion of the classrooms into a chapel also required structural changes not anticipated. The total cost of the work amounted to \$329,991.76, an over-expenditure of the estimated amount by \$4,191.76.

The Fellowship Hall, two stories high, provides for seating of about 450. A modern kitchen adjoins the room so that meals can be served. Approximately 300 can be served comfortably at one time. An open court was left between the older Sunday School building and Fellowship Hall to provide for expansion of the sanctuary if ever needed. Sunday School classrooms were built on the ground floor beneath

Fellowship Hall for children's work. The chapel, which seats about 150, is used for small weddings, funerals, Thursday Worship Services and other occasions for small groups.

Fellowship Hall was a gift to the church in memory of Miss Irene Harty, by her family. The chapel, a gift in memory of Mr. Harvey Howell Orr and his wife, Sallie Summey Orr, was given by their children. Other rooms and furnishings were gifts and all are marked by plaques.

In June 1957 the congregation approved a proposal by the Deacons that \$50,000.00 be raised to: pay off the indebtedness on the manse, to air-condition, carpet, paint and improve the lighting in the sanctuary. This work was done and the air-conditioning was first used in the sanctuary in June 1958. The records show that in December, 1958, a bullet hole in the steeple had been repaired at a cost of less than \$50.00.

In November 1959 it was found that repair work on the battlements around the steeple needed repairs. The G. G. Ray Co. estimated the cost at \$2,500.00 and was awarded the contract on a cost plus basis. At the same time a contract was let to Mr. Lankford to paint Fellowship Hall at a cost of \$754.00. A notation dated January 10, 1960, states the gutter work had been completed at a cost of \$2,078.19.

The second phase of the church expansion was entered into in 1959. On July 19 a congregational meeting was called. The Moderator stated that the meeting was called for the purpose of approving a Building Committee authorized to select an architect, to make sketches, drawings and take bids on a proposed building that would include: additional needed educational space for the Sunday School, the church offices, offices for The Presbyterian Foundation, the Executive Secretary of Mecklenburg Presbytery, the Director of Christian Education for the Synod of North Carolina, and advised the congregation that both the Session and Diaconate had unanimously endorsed this project and that a member of the congregation had given \$50,000.00 toward it. The congregation voted its thanks to the donor though his name had not been announced.

The following resolution was adopted:

The First Presbyterian Church shall proceed with plans for the construction of a new building to provide additional education and office space

for this Church and certain stated agencies of the Church; that the congregation at this meeting elect a Building Committee with authority to employ an architect to prepare plans and secure bids for the approval of the congregation and a Finance Committee to develop plans and raise funds for financing this work.

The above committees were appointed and approved.

Mr. Charles W. Connelly was chosen as the architect and on March 6, 1960 the Building Committee approved the fourth set of plans submitted by him. These plans were presented to the congregation and approved on July 10, 1960. On July 31, 1960 at the congregational meeting the contract with F. N. Thompson, Inc. in the amount of \$249,238.00 was approved on recommendation of the Building Committee.

Construction began soon thereafter and Mr. Jones Y. Pharr, Chairman of the Building Committee, reported on September 25, 1960 that the work was progressing. At that time an Interior Decorating Committee was appointed with Mr. Robert Glasgow, Chairman, Mrs. Howard Conway and Mrs. Freeman Jones.

Sunday, April 9, 1961 classes met in the new building for the first time. The building known as the Office-Educational Building housed on the first floor: the Session Room, four classrooms, the church library, The Presbyterian Center, which includes the Office of the Executive Secretary of Mecklenburg Presbytery, the Director of Christian Education of Synod of N. C., and the Presbytery Area Director of Christian Education. These agencies have since moved out. On the ground floor are Sunday School rooms. This building is connected to the Fellowship Hall.

A Memorial Committee for the new building was appointed on May 28, 1961 which was composed of Mr. J. N. Stribling, Mr. Thomas Graham and Mr. Morgan Speir. Also a resolution was passed thanking Mr. Speir and the committee for their excellent choice of furniture and furnishing for the Session Room.

Except for some minor changes, the sanctuary remains essentially the same as it was in 1895. Memorial windows have been placed, the frescoing painted over, new carpeting laid, air-conditioning installed, the choir rail with the red velvet curtains replaced with a brass railing. New lighting was added for television. In 1976 the pulpit furniture and communion table were replaced with a new set.

No significant changes are planned at this time. We are involved in a program of repair and improvements to the buildings and grounds. A campaign for funds is underway as the needed work will be quite expensive. These funds are over and above the regular budget.

CHAPTER VIII

Symbolism in the Church

IN RECENT YEARS there has been an increasing interest in symbolism in the Protestant Churches. During the early days of the Reformation in one branch of the church, the liturgy, symbolism in church art, architecture and vestments continued to be used. Other groups, largely those of the Reformed tradition, moved toward a sterner simplicity in buildings and worship forms used. In many instances the only remaining symbols were the sacraments of Baptism and the Lord's Supper.

We need to understand the symbolism in our churches, as it enriches our surroundings to a great extent. Churches and cathedrals of the Gothic style especially, were "sermons in stone." The Bible is full of symbolism. The first real Christian symbols were acts—baptism and the Lord's Supper. The water, bread, wine and chalice or cup are all symbols.

The ancient Hebrews used symbols in their worship. Jesus used symbols in his teaching—the lost coin, the lost sheep and many others. The fish used by early Christians to identify themselves is familiar to us all.

The First Presbyterian Church, exterior and interior, incorporates many symbols in architecture and furnishings. The church building itself with the steeple pointing to God is a symbol. The interior of the sanctuary, if one looks upward, gives the appearance of a ship turned upside down. It is said that in early days the sailors would overturn their boats to protect themselves from the sun or bad weather during a service of Christian worship. The church, known as the "ship of life"

is thus symbolized in the arched ceiling. Indeed, the main part of the church called the "nave" comes from the Latin word "navis" meaning ship. Pointed arches, of which there are many, including the doors and windows, are symbols that recall folded hands upraised in prayer.

Many churches are built in the form of the Latin cross with the transepts forming the cross arms. Although First Church is not built truly in that fashion, the north transept with the foyer, does more or less, follow that idea. The center aisle is the symbol of the life course of man until he comes face to face with God. Or as it has also been expressed, it is in the Protestant church the reminder that no priest, saint or anyone else stands between a man and his God. Nothing stands between him and the Lord's Table, which in First Church is placed on the floor in front of the pulpit so as to be on the level with the people.

The Italian marble baptismal font stands at the left of the pulpit platform. It has a twenty inch octagonal bowl. Around the top of the eight sides, which symbolize regeneration, is carved, "Baptizing them in the name of the Father and of the Son and of the Holy Ghost." A crown is carved on the front panel, symbolic of Jesus Christ as the Lord and King. It also refers to eternal life through Him.

The pulpit with the open Bible is the focal point of the sanctuary, for here it is that the Word of God is proclaimed. The expounding of the Word is the most important part of the church service in the Reformed Church.

The Geneva gown which the minister wears calls attention to his office rather than to himself as a person. The robes of the choir members serve the same purpose. The color and symbol of the pulpit scarves (paraments) and the stoles the ministers wear are changed with the seasons of the church year. Each season has its color and its symbol.

Worked into the needlepoint covering on the three pulpit chairs are various symbols found in the sanctuary. These are: the cross, representing Christ and salvation; shamrocks, symbol of the Trinity; the vine, symbol of the church; the Christian rose, symbolic of the resurrection; the pomegranate, symbol of the Church and eternal life; the thistle, symbol of sin and sorrow; and wheat, symbol of Christ's human nature and Communion.

The Celtic Cross in front of the pulpit is the form first used in Ireland about the fifth century. The circle, the symbol of eternal life,

is combined with the Latin form of the cross. This cross was made of hand-wrought silver on the Sacred Isle of Iona, Scotland. It was to this spot that the Irish monks under St. Columba first brought Christianity from Ireland to Scotland the home country of the Presbyterian Church.

Many symbols are included in the stained glass windows both in the sanctuary and the chapel.

CHAPTER IX

Stained Glass Windows

COLONIAL AMERICA had few stained glass windows in the churches. Glass was expensive and had to be imported. Although stained glass had fallen into disrepute for a long period of time the art was gradually revived in the 1800s. Louis Comfort Tiffany of New York was a leader in the revival. He was followed by many others.

The First Church has a number of stained glass picture windows (murals) that are considered by many as some of the most beautiful they have ever seen. The windows are in the Sanctuary, the Chapel and the Burroughs window on the stairwell at the rear of the old Educational Building.

The first building erected in 1818-1823 had at least one stained glass window. Mr. William Tiddy, a deacon, bought the old building when a new one was being built in 1857 and used some of the materials to build his home. This house later belonged to Dr. H. M. Wilder who said that the stained glass window on the north side was out of the old church. This was corroborated by others. There is no mention of stained glass windows in the second building, though there may have been some.

When the third building was under construction in 1895 a notation appeared in the *North Carolina Presbyterian* to the effect that the windows in the church were nearly all in place. Also it was said that they were "of fine cathedral glass with the predominant color blue." No mention was made of the Overman window, but it is said to have been the only memorial one placed at that time.

BRENIZER MEMORIAL WINDOW

This window was made possible by a bequest by Dr. Addison Brenizer in memory of his father, Addison Gorgas Brenizer and his mother, Frances Gilmer Brenizer. The committee in charge of securing the window was composed of: Mr. C. P. Street, Chairman, Dr. W. Z. Bradford, Mr. Joe Grier and Mr. Robert Glasgow. Dr. Stoffel acted as advisor to the committee.

The window, executed by the Willett Stained Glass Studios of Philadelphia, has as its theme "The Love of God." The central figure is Christ the Good Shepherd. At the top of the window is shown Hosea, prophet of the love of God. Below this is shown the Lamb and at the bottom the figure of David, who taught us to sing of the Lord as our Shepherd. This description of the window was included in the bulletin of September 19, 1965.

Mr. Brenizer was elected a Deacon in First Presbyterian Church in 1882 and an Elder in November 1887. He died on April 15, 1918. His funeral was conducted in First Presbyterian Church by Dr. A. A. McGeachy, pastor of Second Presbyterian Church. His obituary in *The Charlotte Observer* of April 16, 1918 said, "... he was staunchly a Presbyterian, his life being plumb to the tenents of that faith."

BURROUGHS MEMORIAL WINDOW

Mr. John Craig Burroughs, a dedicated Christian and Elder of the First Presbyterian Church, in April 1916, gave \$20,000.00 toward the addition to the Sunday School. The work as completed in 1917 at a cost of about \$34,000.00. This addition was made possible largely through his generous gift. In appreciation of this gift, the congregation gave a beautiful Tiffany window in his honor. The window is located on the stairway at the rear of the building on the Fifth Street side. It is between the first and second floors just beyond the Pattie Cole classroom.

The theme of the window is "Jesus Blessing the Children." The figures are vibrant and the colors brilliant. One can almost hear the words recorded in Matthew 19:14, "Let the children come to me, and do not hinder them; for to such belongs the kingdom of heaven." The theme was well chosen since the window is in the part of the

building which served for many years as classrooms for the children of the Sunday School. The Child Development groups are now housed on the ground floor of the building.

Also in the window is depicted the open Bible and a lamp, signifying Jesus the Light of the World. The inscription on the window reads:

This window is erected to the glory of God, and in token of love and esteem of the congregation of this church for John C. Burroughs who, by his most generous contribution to the building fund, rendered possible the erection of this edifice for the Sunday School of this church.

Mr. Burroughs was a native of New Jersey. He was born July 21, 1825 and died March 14, 1918 in his 93rd year. He was buried in Elmwood Cemetery, beside his wife and two children.

By his will, Mr. Burroughs left \$40,000.00 to Barium Springs; \$40,000.00 to the Trustees of the General Assembly of the Presbyterian Church in the United States, for Foreign Missions; and \$30,000.00 to the Synod of North Carolina for Home Missions.

JONES MEMORIAL WINDOWS

The stained glass windows above the front elevation at the entrance of the Church were placed there in memory of Mr. Edwin Epes Jones, Sr. They were a gift of Mrs. Mary Carson Jones, Mary Carson Jones Pease (Mrs. J. Norman Pease, Jr.), Freeman Jones and Edwin E. Jones, Jr.

Mr. Eddie Jones, as he was known, joined the First Presbyterian Church in 1910. He was elected a Deacon on July 14, 1918. When Myers Park Presbyterian Church was organized he was a charter member and an Elder in that Church.

The memorial windows were installed in late 1970 and executed by the Payne Stained Glass Associates of Paterson, N. J. Ornamental in design, they are made of hand-blown antique glass. At night the windows are illuminated giving a beautiful soft light with streams of color.

Dr. Stoffel preached a Communion Sermon, April 4, 1971, the title of which was "The Cross in a Broken World" based on Ephesians 2:11-22 "For He is our peace. . . ."

Excerpts from the sermon are quoted here:

Sometime drive downtown at night and look at the windows across the front of the church, with the lights behind them. The colors are beautiful—but fragmented, broken. They “preach” when the inside of this church is dark.

First they tell in a very vivid and dramatic way of the brokenness and fragmentation of our world—and sometimes of the brokenness and fragmentation of our souls. It is a broken world. It is a world of many beautiful nations. . . . It is a broken and fragmented world. . . . it is a world of broken colors.

If you look closely at the windows you will see that it is not all broken and fragmented, for in the center there is one symbol—one firm thing which is not broken and that is the Cross of Jesus Christ. Above the Cross there is a Crown. It says that the cross is set in the center of souls fragmented and flying apart at the edges. . . . the Cross of Jesus Christ is set at the very center—at the heart and core of all that is worst as well as all that is best about living.

It is not a symbol. It is an act. Not a sign but an achievement of a living God who was in Christ doing this thing which is now set at the center of a broken world and which calls us to be born again through faith.

Within ourselves, the colors are often beautiful but sometimes broken and fragmented. . . . There that cross stands, with the love of God which draws the broken and fragmented pieces of our souls together and makes them what they ought to be.

This can happen not only within ourselves but also with each other . . . Community begins with one joining to one—before the Cross.

So we turn to His Cross—the Cross He bore in forgiving love for all mankind. Only He has the power to bring the colors and the fragmentation and the division within this world together.

McADEN MEMORIAL WINDOW

This window was presented to the church by Mrs. Rufus Y. McAden in memory of her two sons: Benjamin Terry McAden born 1859, died November 5, 1888 and George Swepson McAden born April 6, 1862, died March 12, 1890.

These young men were descendants of the Rev. Hugh McAden of Colonial fame in North Carolina. His writings preserved for us an important part of our early church history in this state. A graduate of

Nassau Hall, now Princeton University, he was licensed to preach in 1755 and ordained in 1759. According to the Rev. William Henry Foote in his *Sketches of North Carolina*, McAden was "The first missionary whose journal, or parts of journal, has been preserved, who was also the first missionary who settled in the state," the state, of course, being North Carolina.

This very handsome window is one of the Tiffany windows in the church. It was copied from the famous painting "Hope" by Sir Edward Coley Burne-Jones, an English artist and designer, who was a major figure in the arts and crafts movement. From 1861 on he designed many stained glass windows. Among these are his work in the Christ Church, Oxford, Salisbury Cathedral and the Cathedral at Birmingham. He also designed the mosaic decoration for the American Church in Rome. His style has been described as having a "dreamy elegance."

It would be presumptuous for this compiler to attempt to interpret the meaning of this window, but as one sees the figure chained to the post on which the word "SPES" (Hope) is inscribed, notes the veil above and the cross above the veil gleaming in the sunlight, one is led to think that it has a very special meaning to each viewer.

MILLER MEMORIAL WINDOW

This window was placed in the church by Mr. R. M. Miller, Jr. in memory of his father, Mr. R. M. Miller, Sr., and his mother, Mrs. Ann Elizabeth Cureton Miller. The window depicts "Jesus Blessing the Elderly."

Mr. Miller was a faithful Deacon of First Presbyterian Church for many years having been elected in 1871. When the church was rebuilt and enlarged in 1894-95 he gave unstintingly of his time and expertise during the construction. He was Chairman of the Building Committee and it was said that he spent practically a year of his time overseeing the building.

It was said of him that, "... few men in Charlotte were held in higher esteem . . ." He was a consecrated Christian and straightforward in his dealings with all men. Mr. Miller died February 10, 1908 and Mrs. Miller died May 30, 1908. They were both buried in Elmwood Cemetery, Charlotte, N. C.

MOREHEAD MEMORIAL WINDOW

This window was placed in the church about 1902 in memory of Mr. John Lindsay Morehead by his daughter, Mrs. Simmons Jones and his son, Mr. John M. Morehead. The theme of the window is "The Ascension." Christ is shown as he ascended into heaven, surrounded by cherub heads. Two angels kneel, one on each side and the Apostles stand on the ground looking up.

John Lindsay Morehead was a member of First Presbyterian Church and devoted to it. His obituary in *The Charlotte Observer* stated, "In religious affairs he had a profound interest. . . . Personally he stood for strength and uprightness of character." In his later years, Mr. Morehead lived in Washington, D. C. He died while on a visit to Charlotte on November 20, 1901. The funeral was held in the First Presbyterian Church and interment was in Elmwood Cemetery.

OVERMAN MEMORIAL WINDOW

The Gothic style memorial window in the north transept was probably placed there when the church was rebuilt in 1894-95. Said to be a Tiffany window, it depicts "The Ascension," the crown in the center being the symbol of victory over death and the eternal sovereignty of Christ.

This window was given by Mr. W. W. Overman in loving memory of his mother, Anne Louise Allison Overman. Born in Charlotte July 4, 1815, she was the daughter of William Allison and Margaret Young Allison. She was married in April 1837 to Charles Overman, a Quaker, who joined the Presbyterian Church. He was elected a Deacon in First Presbyterian Church in 1856. Their home stood on the corner of Tryon and Fifth Streets. Mrs. Overman died January 11, 1874 and Mr. Overman died November 27, 1895.

A number of the Overman descendants have been consecrated, beloved members of First Church for many decades.

PRESTON MEMORIAL WINDOW

Dr. John Alexander Preston was pastor of First Presbyterian Church from May 23, 1893 until his death on September 13, 1896. Among

his other interests, he had a deep concern and interest in the travelling men who attended the church when in Charlotte. He preached a special sermon to them once a year and became a close friend to many.

On September 15, two days after his death, a group of these men decided to place a memorial window in the church to express their love and respect for him. *The Charlotte Observer* became the collection agency and published a notice. Money poured in from all over the country. The goal was \$500. It is said that it was raised without one penny being directly solicited.

Dr. Preston's favorite theme was "John the Beloved" so the design chosen for the window was the "Vision of St. John, the Beloved." It represents him on the Isle of Patmos and above him "the bride," the "holy city, the new Jerusalem" with angels attending—this, of course, from the much loved 21st chapter of Revelation.

The window was dedicated on Sunday afternoon, May 23, 1897, during the meeting of the General Assembly in the First Church. A large crowd was in attendance. Mrs. A. J. Fore has preserved for us, in her scrapbook, a copy of the Bulletin of the occasion. The order of service follows:

W. W. Watt, presiding

Scripture reading—Dr. W. M. McPheeters

Prayer—Dr. Moses D. Hoge

Soprano Solo—Miss Bonnie Oates—"I Know that My Redeemer Liveth"

Unveiling—E. V. Finlayson and W. R. Foreman

Presentation—W. H. G. Belt of Baltimore for the Commercial Travelers

Acceptance—Dr. J. R. Howerton

Address—Dr. J. W. Stagg

The Charlotte Observer of May 25, 1897 carried a detailed article on the event, including the remarks, in full, of Mr. Belt, Dr. Howerton and Dr. Stagg. The following also is quoted in part from the article:

... This occasion was unique in every particular—unique in being the first ceremony of the kind ever witnessed in Charlotte, unique in being the expression of a tribute never before, in the history of the country, paid minister or layman by the commercial travellers, and unique in its beauty of idea and execution. . . .

At the conclusion of his remarks, Dr. Howerton read, at the request of Mrs. Preston, the poem "St. John the Aged" which Dr. Preston had read at the end of his sermon on "John the Beloved."

SCOTT MEMORIAL WINDOW

This beautiful window in the Sanctuary depicts as its central figures Raphael's Madonna and Child. The window is copied from the artist's famous "Sistine Madonna."

Sanzio Raphael (1483-1520), an Italian artist, painted the Madonna about 1513 as an altarpiece for the monastery at San Sisto, Italy. Today the canvas hangs in the Royal Gallery in Dresden, Germany. It is said to have been the last Madonna Raphael painted and is considered one of the world's greatest paintings.

The Christ Child is regarded as the most wonderful ever put on canvas. Mary wears the traditional red tunic and blue robe or mantle of the Renaissance painters. As usual in these paintings her head is veiled. The red of the tunic denotes sacrificial love and the blue of the robe or mantle represents truth, constancy and faithfulness. The "Sistine Madonna" belongs to no special time nor particular religious creed. It is for all men in all ages. Looking at the window one is reminded of the words recorded in John 1:14, "And the Word was made flesh and dwelt among us . . ."

This window was a gift to the Church in memory of John McCorkle Scott and his wife, Mrs. Bleeker Springs Scott, given by their daughters: Julia Baxter (Mrs. Maurice Smith) and Calvine (Mrs. Muscoe Burnett). Mr. Scott was born April 26, 1866 and died October 27, 1945. He was elected a Deacon in First Church in 1903. Mrs. Scott was born May 4, 1869 and died February 20, 1949. Both were members of prominent families.

The window was installed in January 1952. It was executed by the Wilbur Herbert Burnham Co. of Boston, Mass., the same company that did the windows in the Chapel. This company also did work in the National Cathedral of Sts. Peter and Paul in Washington, D. C., St. John the Divine in New York and the American Church in Paris, France.

SPRINGS MEMORIAL WINDOW

This window was presented by Mr. Richard Austin Springs of New York, in loving memory of his mother, Mrs. Julia Blandina Baxter Springs. The work executed by Richard M. N. Spiers & Sons Co. of New York, depicts "The Sower." The parable of Jesus recorded in Matthew 13:3-8, comes alive in this window.

Mr. Springs requested permission of the Deacons on October 19, 1936, through Mr. John M. Scott, to place the window. Permission was granted.

Her obituary in *The Charlotte Observer* said in part, "She had much strength of character, always showed sympathetic interest in people. . . . Her Christianity was practical and beneficial. . . . She was a member of the First Presbyterian Church for many years."

STEWART MEMORIAL WINDOW

This window, a memorial to Mr. Ivey Withers Stewart, Sr. and his wife, Lillian Wallace Stewart, was a gift of their children, Rachel (Mrs. Eugene Gray Smith, Jr.) and Ivey Withers Stewart, Jr.

Ivey Withers Stewart, Sr. was elected a Deacon in First Church on July 14, 1918 and an Elder on November 6, 1943. He was a Trustee of the General Assembly of the Presbyterian Church, U. S., the Presbyterian Foundation, Inc., Presbyterian Hospital, Alexander Home, Queens College, Davidson College and the Charlotte Y.M.C.A.

Ivey W. Stewart and Lillian Wallace Stewart were married on December 14, 1920. She was the daughter of Mr. N. W. and Rachel Newell Wallace. She was born May 10, 1894 and died April 19, 1942.

The theme of the window is "Christ the Healer." This theme was chosen because of Mr. Stewart's interest and work for Presbyterian Hospital and Mrs. Stewart's work with the children of Alexander Home. She always took the children to the doctor or the hospital when necessary. The window was executed by Willett Stained Glass Co. of Philadelphia; the work was begun about June or July 1968 and completed in February 1969.

The Willett Co. was founded by William Willett. A Gothic styled chancel window designed for the Calvary Episcopal Church of Pittsburgh, Pa., installed by the company in 1908 set an historic precedent

and pattern for future American stained glass. In 1910 the company designed a chancel window in the United States Military Academy at West Point and in a number of subsequent years windows given as gifts to the Academy by the graduating classes.

Mr. Willett wrote in 1918, "It is only when reverence guides the hand that the healing power, of which the Father spoke, steals through the storied pane." What a fitting choice was made by the donors of a company to execute the window depicting Christ as the healer.

WILSON MEMORIAL WINDOW

This window was placed in the Sanctuary about July 1906. The Sessional Records of July 9, 1906 read in part: "... Ordered that the window recently taken out to make room for the Wilson Memorial be given to Seversville Church." The window was presented by Mr. George E. Wilson, Sr., a beloved Elder of the First Church, in memory of his father, Joseph Harvey Wilson, and his mother, Mary Louisa Phifer Wilson.

Joseph Harvey Wilson was born near Philadelphia Church, Mecklenburg Co., in September 1810 and died in Charlotte on September 13, 1884. He was the son of the eminent Dr. John Makemie (McKemie) Wilson and Mary Erwin. His father was the pastor of Rocky River and Philadelphia Churches and his mother was the daughter of Alexander Erwin of Burke Co., a Revolutionary patriot.

His early education was under his father, a noted teacher, and at the age of thirteen he entered Washington College, Virginia, in the junior class. He was graduated from college at the age of fifteen with honors. After his graduation he entered the law profession. He served in the N. C. General Assembly as Speaker of the Senate. He was one of the Trustees to whom the church property was conveyed by John Irwin in 1841, and was elected an Elder in 1848. From 1863-1884 he was a trustee of the General Assembly of the Presbyterian Church.

In one newspaper account of the forthcoming laying of the cornerstone of the addition to the First Presbyterian Church in 1894 one of the items to be included was a history of the church by Joseph Harvey Wilson. In the account of the ceremony this is not mentioned, so it is not known whether it was included or not. However, his son, Mr. George E. Wilson, Sr., compiled his father's notes, added some items

to them and this was published in *The Charlotte News* of June 4, 1909 and republished November 19, 1936. These notes add much to our knowledge of the early history of our church.

The Session's Minutes of November 10, 1884 include resolutions on the death of Elder J. H. Wilson:

. . . The descendant of an honored Presbyterian ancestry, his love for the church of his fathers was a part of his very constitution, and free from ostentation, yet manifested itself seasonably before his fellow men at all times and in all circumstances. . . .

The window, executed by A. C. Grimm of New York, portrays the Harvester "Bringing in the Sheaves" representing the mature years of those held in remembrance.

THE CHAPEL WINDOWS

Into the stained glass windows of the chapel have been worked pictures and symbols which set forth many of the fundamental truths of our faith and which demonstrate the application of those truths in the history of the church. The six windows on the east have as their central theme six of the parables of Jesus, given by Him to teach six of the great truths of the faith. The four south windows are on the themes of: The Bible; Prayer; The Sacraments; The Church.

In the following pages are explanations of the details of these windows. Each window has its own distinctive border. The borders illustrate the theme of the window, and the animals and plants in them are all found in North Carolina.

Beginning with the east window behind the choir:

CHRISTIAN TEACHING

Parable: "The Sower." Matt. 13: 1-23—the seed falling, some on stones, some among thorns, some in the good ground, the birds devouring some

Border: Blackberry vines and thorns

Teaching Illustrations: (beginning at the top of the window)

Tablet of the Ten Commandments

Belk Chapel, Queens College

Facsimile page from French edition, "Institutes of the Christian Religion" by John Calvin

Calvin's seal

Old Campus, Davidson College

"Take heed how ye hear."

CHRISTIAN WORSHIP

Parable: "The Pharisee and the Publican praying in the temple." Luke 18:9-14—the Pharisee's air of pride, his gift given so all can see, contrast the humility of the Publican

Border: Rhododendron

Worship Illustrations: (beginning at the top of the window)

David's harp

Mule wagon and organ (the first organ in this church was brought by mule wagon from Charleston, S. C. in 1864)

A family at worship

Montreat (Mountain Retreat) where the Presbyterian Church in the U. S. has its summer conference and worship programs. One of the first to have a vision of the need for such a retreat and the first President of Montreat was Dr. J. R. Howerton, pastor of this church 1897-1906.

"God be merciful to me a sinner."

CHRISTIAN STEWARDSHIP

Parable: "Talents." Luke 19:12-27—One of the stewards turns away condemned while two are commended by the Lord on the faithful use of their talents

Border: Oak leaves with acorns and squirrel

Stewardship Illustrations: (beginning at the top of the window)

Sundial—stewardship of time

Altar of sacrifice during Old Testament times

Visitation Evangelism

Deacons receiving the offering (the face of the Deacon is modeled from the photograph of Mr. C. W. Johnston, long-time Deacon in this church, whose daughter-in-law, Mrs. R. Horace Johnston, was the donor of this chapel)

"Enter thou into the joy of thy Lord."

CHRISTIAN SERVICE

Parable: "The Good Samaritan." Luke 10:25-37—the Priest and the Levites have passed by on the other side

Border: Pine leaves and cone

Service Illustrations: (beginning at the top of the window)

Presbyterian Hospital

Alexander Home (emergency care for children)

Barium Springs

Child Care Service

These illustrations of Christian service are all closely connected with this church in their beginnings.

"Who is my neighbor?"

CHRISTIAN PREACHING

Parable: "The Prodigal Son." Luke 15:11-32—the purpose of preaching is to proclaim that the relationship of man to God the Father, destroyed by sin, can be restored. "Be ye reconciled to God"

Border: Tritelia and dogwood

Preaching Illustrations: (beginning at the top of the window)

The Hill of Calvary and the empty tomb represent the subject of Christian preaching: "I declare unto you the Gospel which I preached unto you how that Christ died for our sins . . . and that He was buried and that He rose again the third day." (Note: the lily in front of the tomb is a symbol of eternal life)

Alexander Craighead Monument. He was one of the first preachers of colonial times in this section of North Carolina. This monument now stands in Elmwood Cemetery.

The pulpit scene is of John Knox, Presbyterian preacher of Scotland in the early days of the Reformation.

Union Theological Seminary. The face in the scene was modeled after a photograph of Dr. Walter W. Moore, member of this church and first president of Union Theological Seminary for the training of preachers, Richmond, Virginia.

"I will go unto my father."

CHRISTIAN MISSIONS

Parable: "The Lost Sheep." Luke 15:3-7—though 99 of the flock were safe within the fold, the good shepherd goes out to seek the one lost sheep until he finds it

Border: Open cotton ("The field is white unto the harvest")

Mission Illustrations: (beginning at the top of the window)

The scene from the life of the Apostle Paul represents the call of the first foreign missionary of the Christian Church

Fisherman and net. This reminds us that some of our Lord's first disciples were fishermen and also of his promises, "I will make you become fishers of men"; also of the parable that the "kingdom of God is like a net cast into the sea."

Missions at home is represented by the picture of a class for Negro children taught by one of the women of this church in 1851.

The world maps have shaded areas indicating the world mission fields of the Presbyterian Church in the U. S.

"He was lost and is found."

THE BIBLE

Border: Figs and fig leaves (symbol of ancient Israel)

Bible Illustrations: (beginning at the top of the window)

Torah (Hebrew scripture)

Monk copying manuscript of the scripture

Gutenberg Press (early printing of the scriptures)

Open Bible (the dates there are of the King James Version, 1611, and

Revised Standard Version, 1946 and 1952)

Seal of American Bible Society

"Profitable for doctrine, reproof,
correction, instruction in righteousness"

PRAYER

Border: Magnolia leaves, seed pods and blooms

Prayer Illustrations: (beginning at the top of the window)

Incense burner—Old Testament symbol of prayer

Hannah, mother of the Old Testament prophet Samuel, praying in the temple. (Eli, the High Priest, sitting on the high priest's throne)

Church prayer meeting of modern times

Praying hands

The fish, symbol used by early Christians. The first letters of the Greek words "Jesus Christ, Son of God, Savior" spelled "ichthus" which is the Greek word for fish.

"Our Father"

THE SACRAMENTS

Border: Grape vine, leaves and clusters. The fruit of the vine is a prominent symbol all through the scripture. Our Lord used the fruit of the vine as the symbol for His blood shed for our sins.

Sacrament Illustrations: (beginning at the top of the window)

Crown—symbol of eternal reward

The administration of the sacrament of baptism

The dove and the cup—the Holy Spirit coming down upon us as a dove from heaven is a symbol of the sacrament of baptism.

The cup is a symbol of the Lord's Supper. Administering the Lord's Supper: the face of the elder is modeled after a photograph of Mr.

Harvy Howell Orr, long-time elder of this church, whose daughter was donor of this chapel; the face of the minister is modeled after a photograph of David Hopkins Rolston, minister during the time that Mr. Orr was an elder.

Seal of the Presbyterian Church—the Dove represents the Holy Spirit, the Star represents Christ Himself, the Lamp represents the Witnessing Church, and the Latin words written below the shield give us the motto of the Church, "Lux lucet in tenebris," meaning, "The light shineth in the darkness." The Burning Bush, for centuries the symbol of the Scottish Churches, represents the Indestructible Church. The Laurel Wreath represents Victory and the Church Triumphant.

"You do show the Lord's death until He comes."

THE CHURCH

Border: Scotch thistle representing the Scottish ancestry of the Presbyterian Church.

Church Illustrations: (beginning at the top of the window)

Hornet's nest—May 20, 1775, representing the American Revolution in which the churchmen of colonial times played a large part. (Cornwallis, British general, occupying the village of Charlotte, described it as a "hornet's nest.") This is the date of the signing of the Mecklenburg Declaration Of Independence from England.

Abraham being stopped from making a sacrifice of his first-born son, Isaac, as God provided the ram to take Isaac's place. It was with Abraham that God established His everlasting covenant. The Presbyterian Church has always laid stress upon the covenant relationship between God and His people.

Seven branched golden candlestick—New Testament symbol of the Church

Seal of ship on the seas, symbol of the Church; seal of the World Council of Churches. "OIKUMENE—Universal"

Minister welcoming a family to the church is Dr. Robert Hall Morrison, who became the Pastor of Sugar Creek and the Charlotte Church in 1827.

"That ye love one another as I have loved you."

CHAPTER X

Organizations and Societies

THE FIRST MENTION OF ANY organization is found in a letter written by the Rev. Samuel C. Caldwell, pastor of Sugar Creek Church 1792–1826. He preached in Charlotte from about 1805 or 1807 until his death in 1826.

He describes the state of religion in this area at that time. Among other things he says,

We have a Bible Society called the Concord Bible Society, which has hitherto held its meetings in Charlotte and Sugar Creek Church. The Ladies in Charlotte and Sugar Creek have made their pastor a member for life of the American Bible Society and of the United Foreign Missionary Society.

Miss Madeline Orr, who included the above in her historical collection, said this was “most important as our first *contemporary* record.”

A notice in the *Catawba Journal* June 16, 1829 announced that the Mecklenburg Bible Society would meet in the Presbyterian Church in Charlotte on the 1st day of July.

The minutes of session for August 8, 1853 includes the following:

Resolve that the thanks of the congregation be tendered the Ladies of the Sewing Society for their donation of an elegant copy of the Holy Bible to the pulpit of the church . . . and that the pastor read this resolution from the pulpit.

This Bible is now in the Heritage Room of the Church. The Ladies Sewing Society became the Aid and Orphanage Society in 1869.

An article in the *Presbyterian Standard* of September 3, 1902, quotes from an article in the *North Carolina Presbyterian* in 1859.

The first Annual meeting of the Charlotte Presbyterian Ladies Tract Society was held in the Presbyterian Church on Saturday the 1st of October.

Its object is . . . to reach by means of the written word a large proportion of our white population that cannot be reached by the ordinary ministrations of the gospel . . . the town had been divided into four districts with 19 ladies to distribute tracts during the year. . . . Since April 90 families have been visited once a month. . . . More than 8,000 tracts distributed . . . among those who are perishing . . . good seed sown in faith. Not the least pleasing result is the establishment of a Sunday School in the most destitute portion of our town.

Then follows a list of the officers and the Tract Distributors for the ensuing year.

The *North Carolina Presbyterian*, December 10, 1875 reports the organization on November 29, of the Houston Missionary Society by the ladies of the two Presbyterian Churches of Charlotte. Mrs. Rufus M. Johnston was president and Mrs. Thomas J. Jackson, secretary and treasurer. The name honored the Rev. M. H. Houston, our missionary just returned from China. It was also noted that there was a "Young Ladies Auxiliary Society."

In October 1885, a number of the men of the church were organized into a Gentlemen's Missionary Society, in response to an appeal from the pastor, Dr. A. W. Miller. An article in *The Missionary* of February, 1886 states:

The aim of this society is to assume the support of some missionary already in the foreign field, thus relieving the general treasury from the payment of one salary. In this church all classes are enlisted in the missionary work—the gentlemen, the ladies, the young ladies, and the children. This is an example worthy of imitation. During the year 1885 the church contributed to Foreign Missions \$1,493.40, an average of \$4.70 per communicant; and the pastor writes, "By the grace of God we shall do better next year."

In 1895 this society was first called the Men's Missionary Society rather than the Gentlemen's.

The ladies of First and Second Presbyterian Churches decided in

1887 that instead of a joint Foreign Missionary Society, it would be desirable for each church to have its own. This plan was put into effect. They did not support any special missionary but made substantial offerings to Assembly's Foreign Mission Board. During the first eight years the contributions amounted to \$4,038.92.

The young women of the church were organized into the Randolph Missionary Society in 1880. Foreign and Home Missions were both helped by this organization. The name came from that of the Principal of the Hangchow Boarding School for girls, Mrs. Annie Z. Randolph. Miss Amelia Miller, daughter of the pastor, Dr. A. W. Miller, was the first president and Miss Julia B. Davidson the first secretary and treasurer.

In 1902 the Foreign Mission work of this group was transferred to the Ladies Foreign Mission Society and the Randolph Society became a Home Mission Society giving aid to our Mission Schools in the mountains and at Albemarle.

The young school girls were organized into a Benevolent Society in the spring of 1895 by Mrs. Malone. Their aim was to help the needy girls in town by teaching them to sew and by showing sympathy for them in many ways. After Mrs. Malone moved out of town the group was reorganized as the Mildred Watkins Society through the influence of Miss Watkins who was afterwards our missionary to China.

In early 1887 the first attempt to form a Presbytery-wide Missionary Society was made. The *Missionary* of March 1887 called attention to the action of the Ladies Foreign Missionary Society of the First Church, Charlotte, N. C. They had issued an appeal to all of the sister churches in Mecklenburg Presbytery to organize such societies if they had not already done so.

The November 16, 1887 issue of the *Christian Observer* reported on a meeting held in Charlotte on November 8 by the Ladies Foreign Missionary Societies of First and Second Presbyterian Churches. All of the churches of Mecklenburg Presbytery had been invited to send representatives. The *Missionary* of February 1888 said in part, "This meeting, which as regards the bounds which determined its membership might be call Presbyterial."

The *Southern Presbyterian* of November 29, 1888 reported on the Second Annual Meeting which had been held the previous week in

Second Presbyterian Church. Mrs. Rufus Barringer was elected president. Plans were made to hold meetings every year. However, Presbytery did not approve of women's meetings and the plans were not carried out. It was sixteen years before any such organization was again attempted.

In 1904 Presbytery was persuaded by the persistent efforts of Rev. George Atkinson to approve the plans. Letters were sent to all the women and children's societies urging them to send delegates to First Church, Charlotte, in order that a Woman's Home and Foreign Missionary Union might be organized. Twenty-seven delegates representing sixteen churches responded. Mrs. W. H. Davis, wife of the pastor of Sharon Church was elected president, Mrs. F. I. Osborne, secretary.

In 1908 the women of First Church decided they should be united in one body and formed the "Women's Board of United Missions of the First Presbyterian Church." The "Miriams" and the "Margaret Wilson" missionary societies of young girls were included in this. The General Assembly in 1912 approved the Auxiliary system in response to overtures from the Women's Presbyterial and Synodical Unions. This was the first time the Assembly had recognized the church-wide women's organization.

Mrs. J. E. Carson, president of the Women's Board of United Missions of the First Presbyterian Church, and her executive committee, in 1914 invited Mrs. Archibald Davis of Atlanta to come to Charlotte and present the Auxiliary system. This was adopted by the Board after due consideration. This plan provided for the division into circles which continues to the present time.

Mrs. H. P. Winnsboro, Secretary of Women's Work, requested our Auxiliary to demonstrate "a Model Circle Meeting" on the platform at Montreat during the Women's Conference in 1922. This was indeed an honor for Miss Annie Wilson, the president, and the fifteen or twenty members who participated.

The purpose of the program and organization of the Women of the Presbyterian Church, U. S. is to provide opportunities for us as individuals and in groups to grow in knowledge of Christ and be strengthened as members of His Body in our contemporary world in order that we may understand and fulfill the particular responsibilities we have:

in our family
in our congregation
in our community
and around the world.

At this time there are twelve circles and twenty-two committees in First Church set up to carry on the work. The study theme for 1981-1982 is Christian Stewardship, "Called by Grace to a Life of Love."

Three members are now serving on the Mecklenburg Presbyterial Council: Vice-President, Mrs. Randall Ayer (Pat); Historian, Miss Elizabeth Williams; Chairman Christian Community Action Committee, Mrs. Douglas Glasgow. Six members hold Life Memberships. They are. Mrs. E. B. Graham, Jr., Mrs. P. W. Horn, Mrs. T. E. Efrid, Mrs. N. E. Oplinger, Mrs. Billy Shaw Howell and Mrs. W. W. Dunkin.

SUNDAY SCHOOL

The Sunday School of First Presbyterian Church began many years ago. The first mention of it was on May 3, 1825 in a notice in the *Catawba Journal*:

A meeting of persons favorable to the establishment of a Sunday School in this place will be held in the Presbyterian Church on Tuesday, the 3rd of May, at 3 o'clock in the afternoon.

On June 28, 1825 in the same paper it was noted that the Sunday School had begun operation on the 12th with 25 students and 5 teachers. The first anniversary of the Charlotte Sunday School Society was celebrated in the Presbyterian Church on Sunday, the 22nd of June, according to the above in the issue of July 11, 1826.

Miss Margaret Graham, the oldest living member of the church in 1932, said she had been told that Dr. Morrison used to come in from Sugar Creek and superintend Sunday School in the church himself. He was pastor of First Church 1827-1833.

The minutes of session for December 10, 1849 include, "A Sabbath School has been in successful operation." This incomplete statement is the first written record of the Sunday School. If this refers to the one begun in 1825 it had been in operation twenty-four years.

General John A. Young, in 1852, was teaching a class of small

girls. Later Dr. E. Nye Hutchison was the teacher. Dr. Francis Scarr, the first S. S. Superintendent, was elected in 1855 according to session's records and served until 1887, with the exception of 1873. According to General Assembly records the membership in 1857 was 60, in 1858 it was 100 and 1859 had increased to 140.

Miss Alice Alexander was the teacher of little girls in the late 1850s. At the same time Mrs. Reading, whose husband built the 1857 church, was the teacher of a class of boys. Dr. Scarr organized a class for black children in 1859. This was later expanded to include adults and was continued until the 1880s when the black churches were well organized and carried on their work for the most part. During the years mission Sunday Schools were carried on in many parts of Charlotte. This work is more fully described in the chapter on the church's outreach.

The statistical report for 1868 gives various numbers for the S. S. enrollment. The *North Carolina Presbyterian* of March 4, reports 130 children, with 80 to 125 in the "Negro S. S." The report at presbytery's meeting gives 100 children, but our statistical report gives 270 children. There is, of course, no way of knowing on what basis these figures were compiled.

In March or April 1877 a Men's Bible Class was organized with Mr. Calvin Scott and Col. John E. Brown leading. There were several other members, one of whom said that for years there were not more than three present, always Mr. Scott and himself with the third varying, as the members were constantly drafted as substitute teachers.

Prior to 1895 all Sunday School classes met in the church. Mrs. S. M. Howell was the teacher of a group of small children. She was opposed to their being in the room with adults and took them out to the little session house behind the church. This was confirmed by Miss Madeline Orr and Mrs. R. C. Anderson, wife of Dr. Anderson of Montreat. She recalled in later years,

It must have been there in 1876 or 1877, for I started Sunday school as soon as I could go, and well remember Mrs. Howell being in charge in a little brick room called the Session house, back of the church. A small organ and some very square, straight, hard benches are all I remember.

In the Heritage Room there is a small book of Bible readings inscribed to one of the pupils, Lily Sims, November 26, 1876, by her

teacher Mrs. Howell. Lily, baptized in 1870, would have been about six years old then.

The children were all marched back into the church for the closing exercises. Mrs. Dewey played the melodeon, which was on the left of the pulpit for the singing. It is now in the Lemma Howerton classroom, but is not usable.

This was the beginning of the Primary Department of which she was superintendent until her resignation in 1900. She continued her connection with it until her death in 1914. Several others served short periods until Miss Nan Ward became superintendent and served seven years until 1927 when she resigned because of ill health. In 1919 Mrs. J. N. Stribling took the position and served for a number of years.

Miss Julia Alexander is credited with organizing the Beginners Department prior to 1906, with Mrs. M. E. Boyer superintendent. The first written record is September 1909 with Mrs. John S. Carson superintendent. In January 1816 Miss Harriet Orr became the superintendent in which capacity she continued for a number of years.

In the fall of 1906 the Junior Department was organized by Miss Julia Alexander at the request of S. S. Supt. Glasgow. She moved to the Primary Department in the fall of 1907. Mrs. Charles M. Carson then served as superintendent until September 1910 when Miss Minnie Cochrane assumed the position from which she retired on October 6, 1940. By order of the session a Resolution of Appreciation was expressed to her and two others who were retiring. This reads

In the providence of God three faithful members of this church had the privilege of serving in important places in the Sunday School and on this Rally Day, October 6, 1940, are retiring from these positions.

Recognizing the faithful & loving service rendered by these members, the Session of this church wishes to hereby express to them its appreciation for the work that has been well done. Miss Minnie Cochrane has served this church as Superintendent of the Junior Department for 30 years. This is a record of service rarely equalled. The lives touched by her have been numerous and her witness for Christ has been the means of bringing many children into the church. For her service we shall always be grateful.

The Home Department was first mentioned in 1906 when Elder A. G. Brenizer resigned as superintendent and Mrs. F. O. Hawley took his place. In 1907 the first written record of the Cradle Roll

Department gives Mrs. R. L. Gibbon as superintendent. The session's report for the church year ending March 31, 1908 shows both an Intermediate and Senior Department in the Sunday School. This was the first year that the different departments were given. No superintendents were named.

During the years the hour of the Sunday School was set by the Session at various times: after the morning service and at different hours in the afternoon. On April 22, 1914 the hour was set at 9:45 which seems to have been the set time to the present.

By 1915 the Sunday School building of 1894-95, the first, was inadequate. In late 1915 the elders and deacons were considering remodeling and enlarging the building. Plans were made and a congregational meeting was called for April 16, 1916 to consider the matter. Before the meeting, it was announced that Mr. J. C. Burroughs was contributing \$20,000.00 to the addition and renovation. A building committee was appointed and the session resolved to proceed at once with the new building, after having raised \$15,000.00 in addition to Mr. Burroughs' gift.

Dr. Rolston, the pastor, and officers of the Sunday School, in conference with the building committee, decided to depart from the regular plan of Sunday School buildings of that time and erect a departmental building. Work was begun in the fall of 1916 and completed in the spring of 1917. At that time the Sunday School was reorganized according to the departmental plan, each department from the Beginners up having its own room, its own superintendent, and its own division into classes.

The part of the building toward Fifth St. behind the foyer and chapel, on all three floors, was added. This more than doubled the classroom space. In honor of Mr. Burroughs, this addition was called the Burroughs Building. A beautiful memorial window was put in the building by the congregation in his honor. Situated on the stairway at the Fifth St. entrance the window is seldom seen.

Since 1917 each department has had its own opening and closing exercises and lesson period, the whole Sunday School meeting together only on special occasions such as Rally Day.

Dr. Rolston died November 21, 1917 after a brief illness. Miss Madeline Orr said, "that in his death the Sunday School lost a true

friend, because of his constant thought and wise planning for its future."

Working in cooperation with Dr. Rolston was the Sunday School superintendent, Mr. Wilcox or "Billy Wilcox" as he was known, who spent a great deal of his leisure time working with each department head on problems and projects. He resigned in March 1918, to work with the YMCA overseas. Mr. Hunter Marshall was elected superintendent and took up his duties on April 1. He inaugurated a new system of records.

Dr. Albert Sidney Johnson began his ministry here in June. He started the custom of having meetings of the officers and superintendents, or "Cabinet" meetings as they were called, to discuss problems of the Sunday School and to make plans for its future.

In September 1918 Miss Aileen McKenzie began work as church secretary. She had both training and ability. Her enthusiasm and advice did much toward building a better Sunday School. Her influence was outstanding. After a year she resigned to give her whole time to religious education, but she gave those with whom she had worked an inspiration that lived on.

While she was here two new ventures were undertaken. The first, resulting from a suggestion of Mr. Marshall, was the publication of a paper named by Billy Johnson "The Flashlight." This contained reports of each department of the Sunday School and articles of interest to the members. After a year this was discontinued for lack of funds.

The second venture was the formation of a Sunday School orchestra. Mr. F. H. Andrews had helped lead the music with his horn for a number of years, from time to time others helped. There had been an orchestra in 1896. Mrs. Dewey had played the melodeon for the singing, but it was decided to have a piano. Mr. D. F. Summey played the cornet, Mr. Thornwell Andrews the violin and Mr. Frank Jones the flute.

In 1952 Fellowship Hall was built with Sunday School classrooms on the ground floor and in 1961 the Office-Educational Building was completed with additional space

The Sunday School of First Church was active in the Foreign Missionary movement. The records of November 1888 note that,

Inasmuch as the Sunday School Foreign Missionary had been recalled it would be best for the S. S. Mission funds to be given into the hands of the Gentlemen's Foreign Missionary Society.

Again in 1917 a Missionary Department of the S. S. was organized with Mr. M. B. Speir, Sr. superintendent. Miss Marion Wilcox became our S. S. missionary to China in 1923.

At the Centennial Celebration of the church in 1932 a rather lengthy history of the Sunday School was read. It gave many details of the work through the years. There is a copy of this in the church archives.

There had been Bible classes for both men and women in the church prior to the time the Burroughs building was completed. This building provided classrooms for all the adult classes.

In 1924 after the Billy Sunday meetings in Charlotte, a number of women who had not been attending Sunday School became interested and a new class was organized. Mrs. E. M. Cole, affectionately known as "Miss Pattie," was the teacher and so continued for some years. The Pattie Cole Bible Class is named for her. About 1941 the younger women in the class were organized into a second class. This eventually became the Lemma Howerton Bible Class, named for Mrs. Philip (Lemma) Howerton. Both of these classes are still a most important part of the Sunday School.

In the church School, provision is made for all age groups from infants through adults. With the guidance of outstanding directors of Christian education through the years the programs and curriculum have been diversified.

The Christian Education Committee, under the Session, is responsible for choosing the instructional materials, with the advice of the division chairmen. Also for recruiting and training the teachers.

Many dedicated men and women have carried on this important part of the church's work. It would be impossible to name them all here, but they have had a place in the building of the kingdom of God. It would also be impossible to measure in any way their influence on the lives of others, of all ages.

CHAPTER XI

Music in the Church

MR. Frank H. Andrews, a member of the choir for about forty years beginning in 1870, wrote his "Recollections of a Chorister," which was published in *The Charlotte Observer*, December 16, 1918. By action of the session it was incorporated in the records of that body.

From this we learn much of the early history of music in the church. He made this observation,

Ever a synonym for good music, and high standards in singing, I can think of few greater factors for good in this community and its refining influences in moulding musical taste, and in elevating spiritual force, than the work of the choir of First Presbyterian Church.

Other sources also give details of the part music has had in the church through the years.

Prior to 1865 when the first organ was installed, a small melodeon was used. It stood in the sanctuary to the left of the pulpit. Mrs. Dewey played it for Sunday School which at that time met in the church.

The first pipe organ in this section was purchased by some members of the church and presented in 1865. The story of this is told in *The Charlotte Observer* of July 11, 1899. This organ was originally in the Odd Fellows Hall in Charleston, South Carolina. During the bombardment of that city during the Civil War, the building was in the range of Yankee fire. The organ was one of the finest and largest in the South. The owners, thinking it might be destroyed, offered to sell it. Mr. S. M. Howell was in Charleston at the time.

Through his efforts the organ was purchased and hauled to Charlotte by the Williams brothers, merchants and members of the Charlotte church, by one of their freight wagons pulled by mules. It was installed by a Mr. Baker, who during the week it took to install it, was the guest of Mr. Howell. The entire cost was \$5,000.00 which was contributed by church members.

This story was verified by Miss Madeline Orr, church historian for some years, and great-granddaughter of Mr. Howell. She said when the *Observer* story was published most of the people involved in the purchase of the organ were still living.

As to the reception given it, not all the church members were pleased. One said she, "would not come into the church until time for the sermon . . . that she would wait until the opera was over." Another said he "did not want any chest disturbing his worship."

Recently one of the musical members of the church found some interesting information about this organ. He found a list of organs built by Henry Erben of New York, in which was included one built in 1848 for the Odd Fellows Hall in Charleston, S. C.

In January 1899 the elders and deacons of First Church decided a new organ was needed. A committee composed of Mr. A. G. Brenizer, R. E. Cochrane, George E. Wilson, F. H. Andrews and H. H. Orr was appointed. The decision was made by the congregation on March 5 to purchase a new instrument and give the old one to the Westminster Church which had been organized in Dilworth.

The old organ was last used in the church around the early part of July and the new one first used on Sunday, August 6, 1899.

The Charlotte Observer of August 6, had the following:

The last pipe was declared in tune and tone yesterday afternoon and the organ turned over to the committee. The instrument is of Votey make. It was manufactured at the company's Detroit works and was erected in the church by Mr. A. W. Fiegel, one of their special builders and tuners. There are two manuals, 22 stops and 1300 speaking pipes. It has pneumatic action and the Roosevelt wind chest, which allows an individual valve to every pipe. The organ stands 25 feet high. It completely fills the organ loft in height, depth and width. The case is oak, which corresponds with the wood of the church . . . The instrument cost \$4,500.00. The organ will be handled by Mr. Joseph Craighill, Lynchburg, Va., who is a professional organist. The choir today will consist of Miss Lizzie Scott, Miss Grace

Cochrane, Miss Janie Keesler, Messrs. E. L. Martin, Walter Scott and B. J. Summerow.

The story was told in the *Observer* of August 22 about Dr. George W. Graham meeting Dr. J. W. Stagg, pastor of Second Church, in New York. Dr. Stagg was on his way to Europe. When Dr. Graham asked how long he would be gone, Dr. Stagg replied, "Until the following question has been decided: 'Which church in Charlotte has the finest organ, the First or Second Presbyterian?'"

The organ was for years run by water power. The church members coming to church from Fourth Ward on Church Street had no trouble knowing whether they were on time or not. If the organist had begun the Prelude, water was gushing down Church Street by the cemetery filling the gutter.

In 1960 the second organ purchased in 1899 "fell apart musically." The Moderator informed the session on December 18 that it was not usable. After months of deliberation as to whether to buy a new one or have the old one rebuilt it was decided on the latter.

The contract was given to the Schlicker Organ Co. of Buffalo, N. Y. that had built the chapel organ. The organ was dismantled prior to January 21, 1962 and shipped to the company. There under the direction of Mr. Herman Schlicker, it was completely rebuilt. The two main chests and some of the original pipes remain, but were rebuilt. The work took two years to complete. In January, 1964, it was returned and installed. The estimated cost had been \$29,400.00 but the final cost was \$31,703.00. An anonymous gift of \$2,000.00 was given toward the cost.

On February 16, 1964 at the morning service the Organ Dedication Service was held and a Dedication Program at 5 P.M. that afternoon. Mr. Henry Bridges, organist and choir director had charge of both services.

The Choral Dedication included the Cantata No. 137, "Praise Him, the Lord, the Almighty," by Bach and the Hallelujah Chorus from the "Mount of Olives" by Beethoven. The soloists were: Mrs. Jackie Schrum, alto; Mrs. Patricia Parker, soprano; Mr. James Berry, bass (guest soloist), and Mr. William Nunn, tenor. Mr. Bridges was the accompanist for the Cantata and Miss Jean Miller for the Hallelujah Chorus.

The following, by Mr. Henry Bridges, was carried in the program for these services.

An organ is a work of art and is the result of workmanship done largely by hand. The beauty of the instrument is an expression of the imagination and creativity of those who conceive it. The new instrument in our church uses from the old organ the main chests and some pipe work. These parts are completely rebuilt so that the quality is that of new materials. The console, as well as much of the pipework is new.

This instrument makes use of principles from the "golden age" of organ building in the eighteenth century. The pipes are "unnicked" and voiced on low wind pressure, giving a mild and pleasing tone. This gives a beautiful blend, even in exciting fortissimo climaxes. Incorporated in our organ are also innovations from the nineteenth and twentieth centuries which include the Voix Celeste and the swell box.

For five successive Thursdays beginning February 20, recitals were held in connection with the regular midweek worship services. Guest organists were: Dr. Richard Peek of Covenant Presbyterian; Mr. Walter Ball of Myers Park Methodist; Mr. Sebron Hood of Sardis Presbyterian and Mr. Robert Wolfersteig of First Presbyterian, Winston-Salem. Mr. Henry Bridges of First Presbyterian completed the series.

On November 6, 1966, a contract was let the same company for completion of the organ, including a new blower, at a cost of \$13,020.00.

The church has been served by a number of able organists and choir directors. Mr. Andrews gave us information about the early ones.

In 1866 Professor Albrecht Baumann, head of the music department of the Charlotte Female Institute became the organist. The next organist of note was Mrs. Bessie Lacy Dewey who served for twenty-five years. Mr. Andrews said of her, "She brought to the work all the enthusiasm of a gifted musician and all the ardor of a devout soul."

In September 1899, Mr. J. H. Craighill became the organist serving until February 1905. He was followed by several others for brief periods.

Dr. J. R. Ninniss, an Englishman, assumed the position in July 1912. He had come to Charlotte as head of the Presbyterian College Music Faculty, now Queens College. He was organist and choir director until June 1938.

In 1941 Mr. Earl Berg became choir director with Mrs. C. A. Moseley, Jr., the organist. He reorganized the choir into a vested chorus choir. Mrs. Eunice Berg became the organist in 1942. They served until July 1960, when they left for New York where Mr. Berg headed the choral music department at Union Theological Seminary.

Mr. Henry Bridges, Jr., began his duties in September 1960 as organist and choir director. In March 1972 he resigned to head the Community School of the Arts which he founded.

The Bergs returned to First Church in July 1973. In June 1981 they submitted their resignations. They hope to retire in August 1982. The Session approved this with regret.

A Search Committee was appointed by the Worship Committee and has announced that the new Director of Music will be Mr. Robert A. Ivey, Jr., of Red Bank, New Jersey, who comes highly recommended.

On August 1, 1982 the church bulletin carried An Appreciation of Earl and Eunice Berg which reads in part:

After many years of faithful service, Eunice and Earl Berg will retire today. . . . With great appreciation, the church remembers all the beautiful music that has been made under their leadership!

The music provided on Sunday mornings . . . has added greatly to the congregation's worship experience and understanding of worship . . . We are grateful and indebted to the Bergs for their service among us, and pray God's richest treasures as they begin this new and happy time with each other

Sunday, September 5, 1982 the church welcomed Mr. Ivey as the new organist and choir director.

He is a graduate of the Westminster Choir College in Princeton, New Jersey, and was a member of the summer faculty for the past twelve years. He is also a member of the American Guild of Choristers.

First Church is indeed fortunate to have such a highly qualified and experienced person to direct the music program.

In the *Western Democrat*, December 24, 1866, is the first mention of a hymnbook. The New Book Store, Tiddy and Bro., announced they had copies of the *New Presbyterian Hymnal*.

Mr. Andrews said that in the early days of his choir work there were no hymnbooks with notes. The congregation supplied themselves

with books which they carried to and from every service. The choir was furnished with tune books and there were anthems in all the notebooks they had.

Nothing further is found regarding this. The next mention of hymnbooks is found in Session's records for May 4, 1897 when they chose a hymnbook, *The New Laudes Domini* and ordered 300 copies.

Miss Madeline Orr's records say Prof. Baumann, our first organist, composed special music for the well-known hymn, *According to Thy Gracious Word*.

A Philadelphia publishing company offered to supply the church with 1,000 of the leaflets containing our special Communion Hymn and the Clerk of Session was authorized to order them.

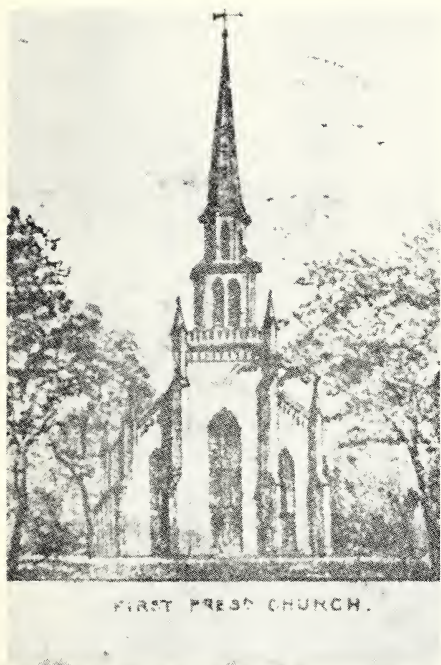
The minutes of session on September 28, 1917, state that Elder Andrews reported receipt of,

... printed leaflets containing the Communion Hymn long in use in our church, and Session ordered that the Deacons be requested to have the leaflets inserted in the Church hymnbooks.

The hymn is found in a number of hymnals, but not the tune used in First Church. One of the church members obtained a handwritten copy of the hymn, with the tune composed by Prof. Baumann, from Mrs. Elizabeth Chambers Holt, granddaughter of Mrs. Bessie Lacy Dewey, church organist for many years. This copy is now in the church archives.

In June 1979 a set of hand bells was given the church by the Bob Glasgow family. The ringers were trained by Mrs. Martha Mallory and Mrs. Sharon King. Their first appearance in a Sunday morning worship service was on December 23, in special Christmas music. They have added much to the beauty of each service in which they have taken part.

We would agree with Mr. Andrews that music has been an important part of our worship through the years.



Second building erected 1857, the facade, narthex and bell tower of which remain in the present building. Note the silver trumpet on the steeple.



Second building with new steeple added in 1883.



Only known picture of interior of second building. This was taken by Mr. Will Van Ness on January 13, 1892 when the body of Dr. A. W. Miller, deceased pastor, lay in state. Note the mourning drapes and the beautiful frescoing done in 1879.



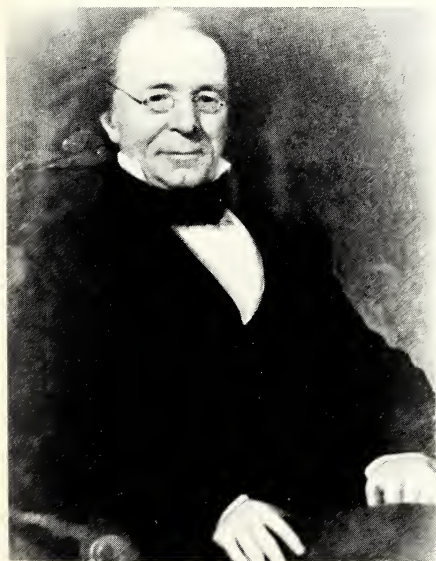
First Sunday School building erected 1894-1895 seen to the right. The old manse, built in 1876 and demolished in 1960, is to the left.



Side and rear view of 1894-1895 addition.



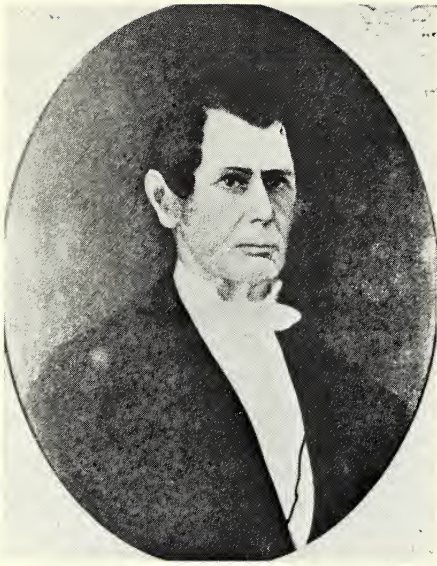
Old bell that hung in the steeple from 1826 to the 1860s when it was removed during the War Between the States. After an odyssey of about 80 years it was returned to the church in 1942.



Mr. John Irwin (1787-1860), first benefactor of the church. He purchased the property from the Town Commissioners and deeded it to the Trustees of the church.



Tombstone of Dr. Cyrus Johnston, pastor of the church 1846-1855. This was placed at his grave in Old Settlers Cemetery by the congregation.



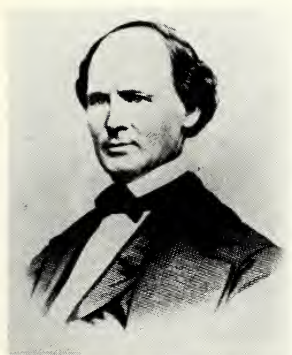
Dr. Robert Hall Morrison
Minister 1827-1833



Plaque to the memory of
Dr. Robert Hall Morrison



Brass plate on pew of Mrs. "Stonewall" Jackson, daughter of Dr. Robert Hall Morrison.



Rev. Abner J. Leavenworth
Minister 1834-1838



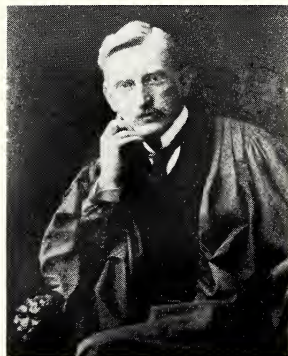
Dr. Arnold D. Miller
Minister 1855-1857,
1866-1892



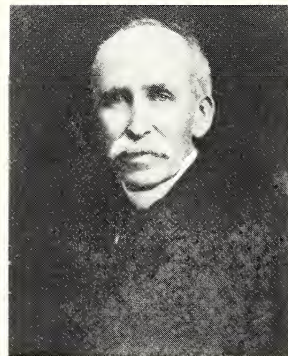
Rev. Alexander Sinclair
Minister 1857-1862,
1863-1865



Dr. John A. Preston
Minister 1893-1896



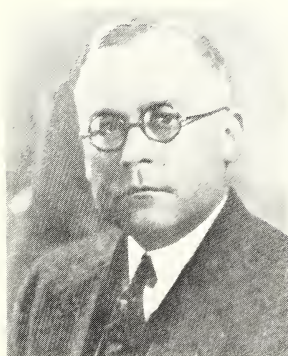
Dr. James R. Howerton
Minister 1897-1906



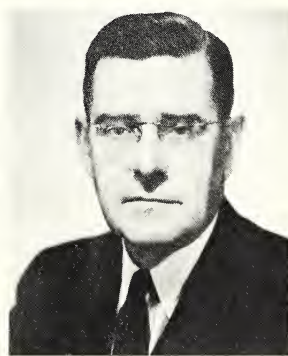
Dr. William M. Kincaid
Minister 1907-1911



Dr. David H. Rolston
Minister 1911-1917



Dr. Albert S. Johnson
Minister 1918-1940



Dr. William A. Alexander
Minister 1941-1944



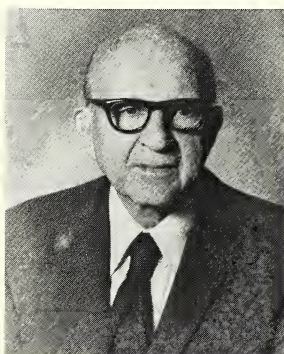
Dr. Charles E. S. Kraemer
Minister 1945-1953



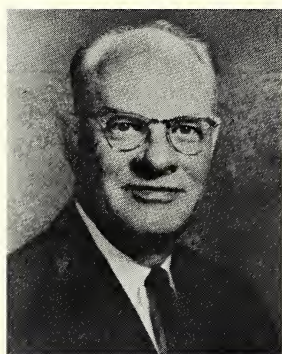
Dr. E. Lee Stoffel
Minister 1955-1972



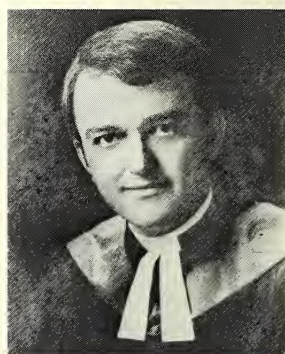
Dr. Walter M. Walsh
Asst. Minister 1955-1958



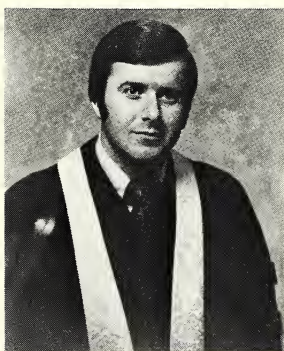
Rev. Angus G. McInnis
Asst. Minister 1959-1962



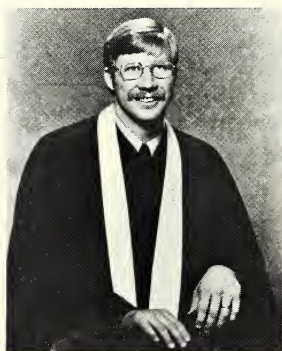
Rev. Leonard W. Topping
Assoc. Minister 1963-1974



Dr. G. Carswell Hughes
Minister 1972-1983



Dr. D. Scott Lindsay
Asst. Minister 1974-1975,
Assoc. Minister 1975-1978



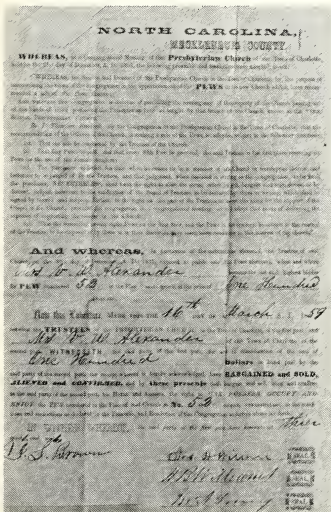
Rev. Thomas P. Borland
Assoc. Minister 1978-1983



Dr. W. Maynard Fountain
Assoc. Minister 1979-



Seated on a pew (now in the Heritage Room) used in the church from 1857 to 1894 are the third, fourth and fifth generation descendants of Mrs. V. W. Alexander whose pew deed hangs on the wall behind them. Left to right, Sarah Fairly Howell, the Rev. Dr. Billy Shaw Howell, Jr., and Mrs. Billy Shaw (Vard) Howell, Sr.



Mrs. V. W. Alexander's pew deed dated March 16, 1859, for One Hundred Dollars. Pews were sold to finance the church. Pews in the church became free in 1873 after the Second Presbyterian Church was organized.



Plaque in sanctuary in memory of Dr. James Robert Howerton with two descendants in front, Mrs. Mary King Stewart and her daughter Anna King Stewart.



Sunday School picnic on church lawn, July 30, 1892. Note manse at left.



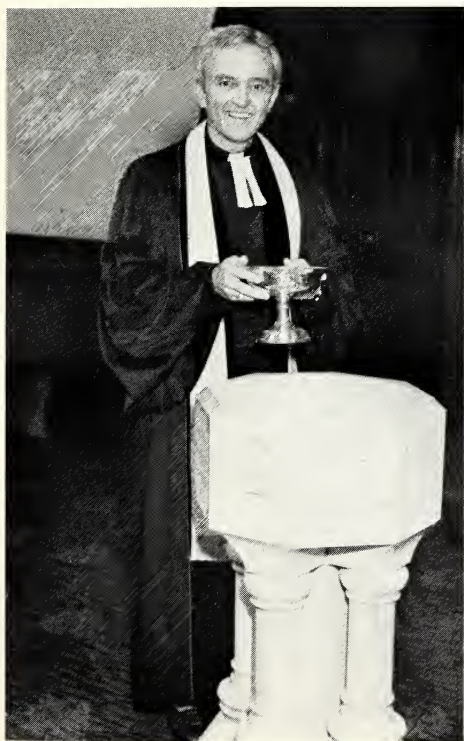
Beginners Department, 1916. Some of these people are still in the church.



Sunday School picnic at Camp Stewart, 1952.



Silver communion set given in 1857 by Patrick Johnston Lowrie.



Baptismal font given by the children of the church in token of their love for Dr. A. W. Miller. It was dedicated to his memory in a special service on October 2, 1892. Baptismal bowl given in 1857 by Patrick Johnston Lowrie is used in all baptisms.

Celtic Cross made on the Island of Iona, Scotland, a gift of Dr. Harrison Ray Anderson, pastor Fourth Presbyterian Church, Chicago, Illinois, on November 22 1959, in honor of Dr. James Robert Howerton and his son, Philip F. Howerton, the first father and son to be moderators of the Presbyterian U.S.



Pulpit chairs given in 1976 in memory of Mr. Clarence Bates Graves by Mrs. Graves. A committee of the Women of the Church did the needlepoint covering into which is worked various Christian symbols found in the sanctuary. Pulpit tables a gift of Mrs. William W. Dunkin in memory of Mr. Dunkin.



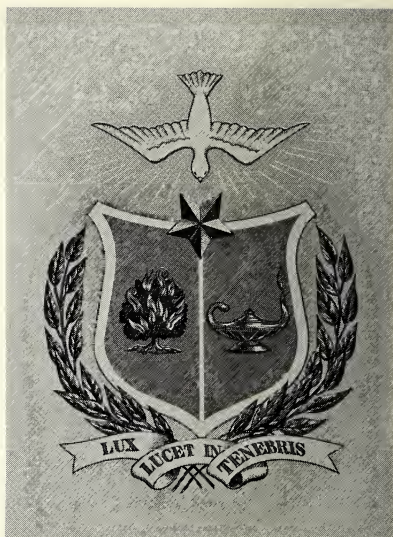
Interior of sanctuary showing new pulpit furnishings and communion table placed in April 1976. The latter was a gift of the family of Dr. and Mrs. W. Z. Bradford in their memory.



View of Orr Memorial Chapel. Many of the furnishings are gifts.



General Assembly of Presbyterian Church U.S. in session at First Church in April 1958. At this time Philip F. Howerton was elected the new moderator.



Seal of the Presbyterian Church U.S. Dr. Walter William Moore, a son of this church, was one of the two designers. It was officially adopted in 1891.



Session Room in Office-Educational Building, table made and given by Mr. Lester Boyd Hood.

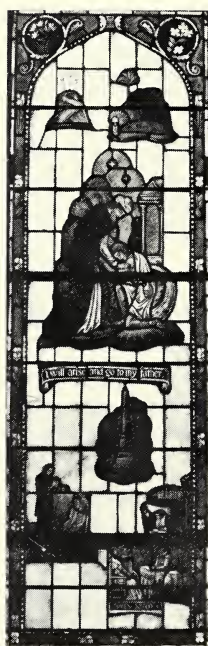


Exterior of sanctuary showing Jones Memorial Windows placed in late 1970 in memory of Mr. Edwin Epes Jones, Sr., by his family.

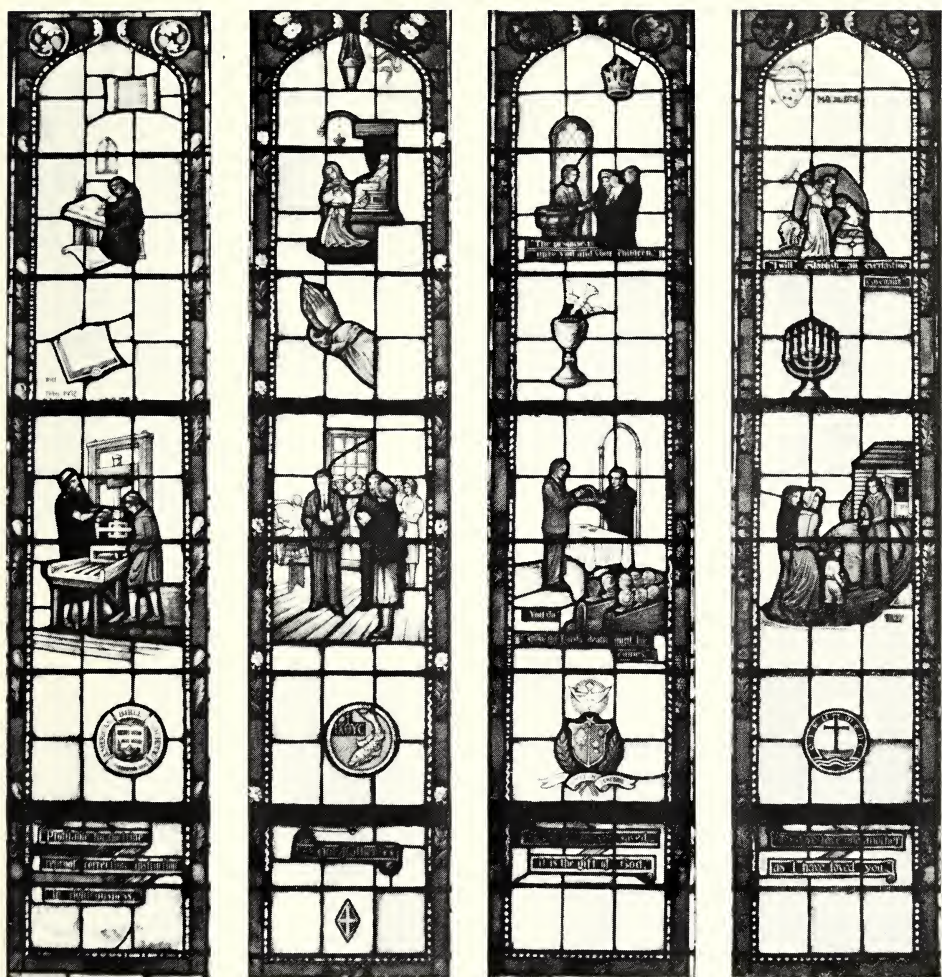
Close-up of Jones Memorial central window.



Transept window placed in memory of Mrs. Anne Louise Allison Overman when the sanctuary was rebuilt in 1894-1895. It depicts "The Ascension."



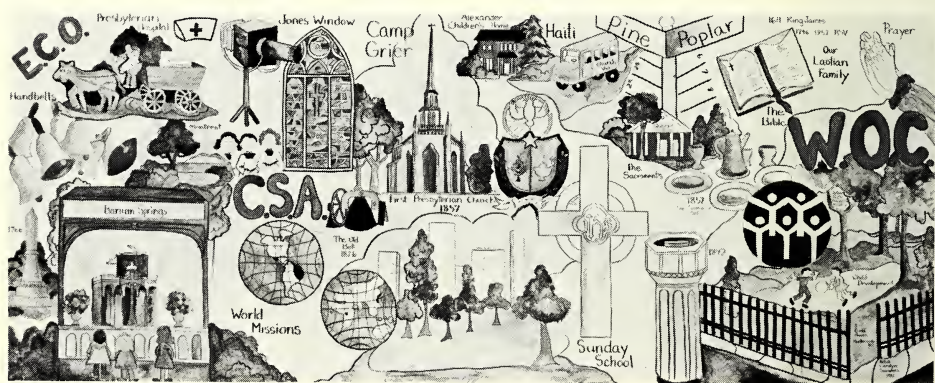
The chapel windows on the side wall have as their theme six of the parables of Jesus: Christian Teaching, Christian Worship, Christian Stewardship, Christian Service, Christian Preaching, and Christian Missions.



Windows at rear of chapel: The Bible, Prayer, the Sacraments, the Church.



The Heritage Room now houses many items of historical interest.



Mural by Mrs. Carolyn Saunders showing many activities and outreach of First Presbyterian Church. It hangs in the hallway just outside Fellowship Hall.

CHAPTER XII

The Church's Outreach

THROUGHOUT THE YEARS the church has been uniquely aware of its mission to others, both at home and abroad. It has responded in many ways. In the following pages we see some of the results of the dedication of many in answer to the needs of others. Both the ministers and laypeople are deeply committed and work together that our witness, "For Christ in the Heart of Charlotte," may be strengthened.

"THE COLORED SUNDAY SCHOOL"

In April 1851, the session's narrative report states that in the church school there was a small class of black persons, mostly young. The same is noted in 1852-1854. In 1856 the pastor was teaching a class of black people on Sunday afternoons.

Our report to Presbytery in 1859 states, "a colored Sunday School was started in the course of the winter, and now has about 60 scholars." Dr. Francis Scarr started this assisted by Mrs. H. N. Reading and Mrs. S. M. Howell. It met on Sunday afternoons in the basement prior to the hour of the white Sunday School. This school was continued with one interruption until November 1874, when Dr. Scarr was given session's approval to discontinue it if he thought wise.

He also had a class for black boys and men, which he conducted during the regular hours of the white Sunday School. John Kelly, who was working at the Independence Trust Company in 1932, and Sidney Justice, who was janitor of the church from November 4, 1904

until September 9, 1918, were both members of this class. It continued well into the 1880's, but we have no date for its close.

MISSION SCHOOLS

Through the efforts of the Presbyterian Ladies Tract Society, begun in 1858, a Sunday School was established "in the most destitute portion of our town." At that time there were no public schools in Charlotte, so a day school was also started. Unless children could read and write teaching Sunday School lessons was uphill work.

The work grew, until in May 1871, the church bought a home for it. The building was where the Good Samaritan Hospital later stood. The Sunday School was sometimes called the California Mission School.

The ladies of the church financed the day school. The girls were taught to sew and were allowed to make clothing for themselves. Mrs. Martha Moore, the teacher, was paid \$20.00 a month by the ladies of First Church. An article in *The Charlotte Observer* of March 29, 1882 says

The salary received by Mrs. Moore, small as it is, has enabled her to educate her son for the ministry. He is now fairly launched upon his great work of winning souls, and few ministers are more richly gifted than Rev. Walter W. Moore.

In a little book, now in the Historical Foundation in Montreat, is the list of Rules for the teacher and for the pupils. Included also are the names of those who had been visited in April 1868, and promised to attend. Following that is the roll of the school as of April 5, 1868. There is also a second, third and fourth listing, but no dates given.

There is no record of who had charge of the Mission prior to June 1873 when Licentiate John M. Rose of Fayetteville was asked to take charge. He served from July to October. General D. H. Hill was superintendent of the Mission from January 1874, until the end of 1877. In February 1878, Elder Foust assumed the post.

The exact date of the closing of the Mission is not known, but the building was sold April 11, 1887. In the fall of 1889, the Session decided to use the money from the sale of the California Mission to start a chapel at Victor Mill. Col. John E. Brown was elected superin-

tendent of the prospective Sunday School there on December 9. In January 1890, a lot was bought and the building of a chapel planned. In May Mr. J. M. W. Elder was employed to have charge of the mission.

In early 1891 when the mission was a little over six months old, there were nearly a hundred in the Sunday School and over thirty in the day school. There was also a night school three times a week. Once a week there was a prayer meeting in the afternoon for mothers and children.

On Sunday night, March 1, 1891, three young girls were baptized and received by the Session of First Church into full communion. They were the first to join the church from the Chapel Sunday School. Following a protracted meeting in June 1892, over thirty persons professed their faith. The *Christian Observer* of November 23, 1892, records that there were over 130 pupils in the Sunday School.

A succession of able men and women served as superintendents and teachers in the Chapel until it was discontinued in the fall of 1911.

In the fall of 1893 the Session instructed the committee to buy a lot and build a chapel at Ada Mill. This came to be known as the "Northside Chapel." The work was evidently successful, because in February 1894 it was necessary to enlarge the building. Capt. A. G. Brenizer was the first superintendent of the Sunday School and the teachers included both First and Second Church people. Sunday School was held at 9 A.M. on Sunday mornings and a prayer meeting on Friday at 8 P.M. conducted by Mr. Howard Banks.

The work flourished and in 1897 Capt. Brenizer was Superintendent of the Mission and Mr. Allen Craig, Superintendent of the Mission Sunday School. In December 1902 this work was transferred to Tenth Avenue Presbyterian Church.

A mission Sunday School was established at Chadwick Mill during the early 1900s. In November 1901, Mr. J. M. Oldham was listed as Superintendent. This work was shortlived and closed in December 1902.

There was a Sunday School at Elizabeth Mill in 1902. Mr. W. W. Johnston was Superintendent. The dates of the beginning and closing of that school are not known.

In January 1902 mission work at Seversville was organized. This became a church and the session's minutes of July 9, 1906, read

"... ordered that the window recently taken out to make room for the Wilson window be given to Seversville Church."

The Craighead Sunday School with Elder J. H. McClintock Superintendent was reported to our Session in 1906. There is no other mention of this in the records. The pupils were members of five families who lived outside the city on the East.

BARIUM SPRINGS HOME AND ALEXANDER CHILDREN'S CENTER

These two institutions had their beginnings in the First and Second Presbyterian Churches of Charlotte. Many changes have taken place since 1888 when some of the ladies of these churches established a home for aged women.

In November 1887, the Home Missions Committee of the Presbytery called a meeting to consider, among other things, the establishment of a home and hospital in Charlotte. No action was taken.

The ladies, however, were determined to make a success of the project and effected an organization. The first Board was composed of twelve members, six from each church. A letter from the Board to Presbytery, recorded in the minutes of the April 1888, states that the Home had been organized and outlined their policies.

The Presbyterian Home and Hospital opened on May 17, 1888, in a rented house on the corner of Ninth and Brevard Streets. By the last of October there were six orphans and the hospital department was "in full operation."

For some time the Synod of North Carolina had seen the need for a home for children. A committee had been appointed to name a commission on the matter of a Synodical Orphanage. Dr. Walter W. Moore, a son of First Church and president of Union Theological Seminary, said this action was "... one of the most important steps taken by the Synod." Eventually the Orphan's Home of Charlotte was turned over to the Synod as the nucleus for such an institution. The Charlotte location was used until January 1891 when the children were moved to Barium Springs. The old Barium Springs Hotel property had been purchased to house the children.

During the mid-20s changes took place in orphanages. Most reduced the sizes of the living groups. Due to Social Security changes

in welfare programs for children the maximum number of children per group at Barium in March 1980 was eight. In response to these changes, Barium Springs became a home caring for children of living parents.

Presently there are two programs being carried on. The first is a Residential Care Program for youngsters between the ages of 13 and 18 who have emotional and behavioral problems. The other is the Day Care Program called the Family and Child Care Center. Children from six weeks to four years old are cared for at the Home.

Through the years Barium Springs Home has been very close to the hearts of the members of First Church. They have supported the work both by their prayers and their monetary gifts.

Even though the orphanage work had been taken over by Barium Springs, there was still a need for help for local people. Available records are not clear as to just how the work was carried on in Charlotte after the Orphan's Home was taken over by the Synod and moved to Barium Springs.

According to a report on November 16, 1892 of the Charity Committee of the Young People's Society, a group of younger adults in the congregation, both men and women, had rented a house and put it in readiness as a home for needy and destitute women.

The *Charlotte City Directory*, 1893-94, p. 21, under Charitable Organizations, lists:

Home for Aged and Helpless Women supported by Young People's Society of First Presbyterian Church, P. M. Brown, President, Mrs. F. I. Osborne, Secretary, located 511 E. 5th.

Mr. Richard B. Alexander, a Charlotte merchant, offered a lot on the corner of McDowell and Third Streets, if the ladies would raise \$1,200.00. This they had almost done when he announced that he was not only donating the lot, but also the building. This gift was made to the three Presbyterian churches of the city.

A committee was appointed consisting of six members each from the First, Second and Graham Street Presbyterian Churches to take up Mr. Alexander's proposition, in regard to the Old Women's and Children's Rescue Home.

The Home was opened on October 2, 1894 with a dedication service. In honor of the donor of the lot and buildings, it was named the

Alexander Rescue Home. It was sponsored by the Presbyterian churches, but considered a nondenominational institution and city-wide support was urged. In the new quarters the ladies were put in one house and the children in another.

In 1903 a charter was obtained from the state for an orphanage under the name "Alexander Home." Mr. E. D. Latta gave a lot at 1252 East Boulevard in 1916 for the home which had outgrown its quarters. A brick building was erected and the children moved. The Home operated in that location until 1966.

By 1947 the transition from an orphanage to a home for emotionally disturbed children had been made. It was felt that Barium Springs was the only orphanage needed. In 1963 the name was changed from the Alexander Home to Alexander Children's Center.

The facilities on E. Blvd. were overcrowded and the area was rapidly changing from residential to commercial. A building campaign was carried on and new buildings were erected on land Mr. E. T. Garsed had given the Home. This land is located on old Monroe Road. The new quarters were occupied and a dedication service was held Sunday, February 20, 1966. Dr. E. Lee Stoffel made the address at the dedication.

One of our church bulletins states:

The Alexander Children's Center is our local Presbyterian ministry for disturbed and mentally ill children. Its redemptive care and specialized services are available to any children and families in the community who need them. Services include environmental care, medical care, specialized educational services, psychotherapy, and family counseling. The purpose is to stimulate emotional growth and behavioral adjustment in suffering youngsters whose resources for mastering life have met with early defeat and are crystallized into habits of fear, distrust and anger; returning them to their homes, schools, and the community in greatly improved condition. We are proud to have a part in this ministry of compassion.

The Center is owned and operated by the Presbyterian Churches of Mecklenburg County, through a Board of Directors. Mr. James R. Nisbet, President of the Board at that time, wrote in the Annual Report of 1971:

I have seen and heard the case histories of children caught up in such terrible life situations that feeling-distortions and crushing pain of distrust

and loneliness and chronic anger seemed almost more than human beings could stand. I have been profoundly impressed by the courage and resourcefulness with which some of these children have faced their problems and worked day-by-day to resolve them.

A few weeks ago in a staff meeting, the consultant Psychiatrist, Dr. Carmichael, said: "I wonder if the children have the faintest notion how much work and effort and real caring you people put forth to try to help them live more comfortable and productive lives?" A staff member spoke up and said, "No, I guess they don't. But that's not important. What's important is that they do learn to live more comfortable and productive lives. Making progress is harder for them than what it takes from us." You can't buy dedication like that. Love is priceless.

Judge Willard I. Gatling, also quoted in the same report said, "We could use a half-a-dozen more just like it, in Mecklenburg County alone." One of the staff when asked about the number of children who were not receiving the care and needed it responded without hesitation, "Over three hundred in this county and we are able to take only 30 at a time."

Today children in the Center are from N. C., S. C. and Virginia. The need continues to grow. The women of the First and Second Presbyterian Churches saw a need almost a hundred years ago. They answered that need and through the years their initial effort has borne much fruit in the lives of the hundreds of children who have had loving care through the ministry of dedicated people who are still helping them "to put the pieces together."

In 1963 when the name was changed to Alexander Children's Center, the purpose was affirmed as being the treatment and healing of hurts of children. Owned and operated by the Presbyterian Churches of Mecklenburg, it is made possible by gifts of the churches and caring friends.

Through the years the Christian concern of those women of First and Second Presbyterian Churches in Charlotte to meet the needs of children has borne much fruit.

CHILD DEVELOPMENT PROGRAM

In 1947 this program, first called the Child Care Program, was started. Dr. Kraemer, the pastor, became aware of the number of children in the area surrounding the church who were without super-

vision much of the day. Many working parents had no one with whom they could leave the children.

Mrs. Helen Rose, the first director of the program, said, "When Dr. Kraemer first started this service, he literally brought children off the streets for our care." An elder said, "We found a Home Mission Project within the shadow of the church." During the early years several of the governmental agencies were closely associated with the project. That was discontinued.

The program, from the beginning, was licensed by the N. C. Department of Social Services. Presently licensed for sixty-two children it is operated at full capacity. Designed in the beginning for low income families, now there are children enrolled from all economic levels. There is a basic charge, but provisions are made based on ability to pay. The program is subsidized by the Church.

Mrs. Susanne Sawyer is the director. She is assisted by a dedicated and capable staff. The children receive a balanced schedule of activities. The Center is operated from 7:30 A.M. to 5:30 P.M. Monday through Friday. A number of children come in for after school care. Lunch is served each day as are at least two nutritional snacks. This program was a pioneer in child development work and did much to encourage other churches to start such programs.

Many expressions come from parents of children in the program. One such letter speaks for many when the writer says, "I feel that I speak for many parents when I say 'Thank you' for a service that cannot have a dollar and cents price tag. Thank you for everything."

CHRISTMAS OUTDOOR PAGEANT

From 1947 through 1965 there was an outdoor living pageant during the week preceding Christmas. The nativity scene was reproduced; the star in the East, the shepherds, the Holy Family, and the wise men bearing gifts. All of this was enhanced by the amplification of beautiful Christmas music.

THURSDAY NOON WORSHIP SERVICES

During the pastorate of Dr. Charles E. S. Kraemer the Wednesday night prayer meetings were discontinued and the service moved to Thursday at noon.

The services, held in the Orr Memorial Chapel, are interdenominational or nondenominational. The speakers are from all faiths. Lunch is served, cafeteria style, in Fellowship Hall, by the "kitchen saints," both before and after the service.

A number of business people attend as well as members of the congregation. This is another way in which First Church witnesses to the community in its downtown location.

WITNESS THROUGH TELEVISION

On Sunday morning, May 7, 1961, the first service was televised over station WSOC-TV. This was begun as an experimental project. Laymen of the congregation secured the initial financial support. Since that first date, the service has been televised every Sunday morning with few exceptions.

On Sunday, February 24, 1974, color cameras were used for the first time. These cameras represent a sizeable investment. The cost of the broadcasting is paid largely from the Beam Memorial Fund. It is estimated by the TV station that approximately 22,000 persons view the service each week. Letters expressing appreciation for the services are received from a wide geographical area.

For several years the young people have taken part in the service at some time during the year. A letter from one of the viewers expressed the thoughts of many in her letter to Dr. Hughs.

When your church has young people like those who conducted the service yesterday morning, one need never worry about that church and the work of the Lord going on as he would like. Their talks and prayers were most outstanding and gave me more thought and confidence in the fact that the world's problems have fine young people with God's help to bring us out of a bad situation. Please convey my appreciation and thanks to them. I don't think I have ever been so impressed with a service.

COMMUNITY SCHOOL OF THE ARTS

Mr. Henry P. Bridges, Jr., Director of Music and organist of First Church, began the School of Music in September 1969. The first twenty students were chosen on the basis of talent, interest and need, who would not be able to take private lessons. They came to the

church for instruction after school five days a week for approximately two hours a day.

The school served as a model experimental ministry for the Presbyterian Church U. S. and the Church at large. The primary goal of the school is to relate the gospel to the needs of the children.

In 1972 Mr. Bridges resigned his position with the church to become full time Director of the School at which time it became the Community School of the Arts. It is incorporated with a Board of Directors from the community at large who are responsible for the affairs of the school. The faculty included, in addition to Mr. Bridges, a number of outstanding teachers in the various fields.

The office remains at First Church. Some classes are held there. The work has grown and expanded. The 1980-1981 report listed nineteen teaching locations throughout the county with approximately 900 students enrolled. Mr. Bridges resigned as Director of the School, effective August 30, 1982. After a one year sabbatical, he expects to return as a full time teacher.

Dr. Ann Britt, Ph.D., was chosen to take his place as Executive Director and assumed the position September 1, 1982. The Community School of the Arts is indeed fortunate to have her. Under her leadership it will continue to grow and develop.

On Sunday, July 4, 1982 the session adopted a Resolution of Appreciation to Henry Bridges. It was printed in the bulletin of that date and read to the congregation during the morning service. He received a standing ovation.

Among other things it said:

For a year's sabbatical starting soon, Henry will be away from steady work in this church for the last twenty years. . . . it is entirely fitting . . . we take full and grateful note of his two decades of conspicuous, unselfish, warm-hearted leadership and direction. Certainly, in his service here, Henry has "Done It Unto The Least Of These Our Brethern."

FIRST WARD TUTORING PROGRAM

The organizational work of this program was done in September and October 1967 by the Christian Community and Action Committee of the Women of the Church, with the YWCA, and approved and supported by the Session. First Ward School was chosen because it

was an inner city school where the children were from low income families.

The goal of the program was, of course, to help them with their school work, but more importantly to help the children, and through them their parents, to understand the love of God in their lives. Volunteers were recruited and training sessions held. The volunteers and children were paired and the work began.

The tutors went to the school and worked with his or her assigned child at an appointed time each week. This was during school hours Mondays through Thursdays. The principal and teachers were co-operative. One volunteer ended her evaluation of the year's work with this comment. "If I was able to bring a little better understanding of how to learn to read to even one little child, I have had my reward."

A day camp was added during the summer to maintain the church's contact with the children. At the end of the 1971 summer's program Art Ross, the ministerial intern, met with the volunteers for an evaluation session. The outcome was that the program was expanded.

Changes had come about in the school system during that year that necessitated changes in the program. The church's primary concern continued to be First Ward, but many women in the church also worked in schools near their homes. The summer program for several summers lasted four weeks, meeting two days a week. These sessions were held at the church.

The church also sponsored a summer camping program at Camp Thunderbird. This gave outdoor experience to children of the inner city involved in the Community School of the Arts and the tutorial program at First Ward.

Since 1972 the church has sent groups of children to Camp Grier, adjoining Pisgah National Forest, for a week's vacation during the summer. Sunday, August 2, 1981, after the morning worship service, over sixty children left for Camp Grier.

QUEENS COLLEGE

First Church has been closely associated with Queens College and its predecessors through the years. Two of the early pastors of the church, the Rev. Abner J. Leavenworth and the Rev. Cyrus Johnston, were both in charge of the Female Seminary. Mrs. Susan Nye Hutchi-

son, a member of the church, was the director at one time. The listing of trustees in 1821 includes known members of the Presbyterian Church. Among them were: John Irwin, William Davidson, William Carson and Joseph Wilson.

In 1896 the school was reincorporated as the Presbyterian Female College. In February 1913 the name was changed to Queens College. In 1914 it was moved from College Street to the present location.

Since Dr. Billy O. Wireman became president in 1978 the college has made significant progress. The curriculum has been expanded, financial campaigns have been initiated. The community has been more involved.

A brochure published in connection with the present financial campaign called "The Turning Point" says:

Something dramatic is happening at Queens College. *The Charlotte Observer* calls it "a bright new era for Queens." Governor Jim Hunt says "Queens is a model of creative leadership for North Carolina and beyond."

Dr. Wireman, Mr. Joseph W. Grier, Jr., Chairman of the Board of Trustees and Mrs. Ina (G. Carswell) Hughs, a trustee and co-chairman of the campaign, are all members of First Church.

DAVIDSON COLLEGE

This institution has been a special interest of First Church from its beginning. Dr. Robert Hall Morrison, pastor of the church 1827-1833, was the first president.

A number of the church members were educated there. Some have served on the Board of Trustees.

PRESBYTERIAN HOSPITAL

First Church has had close ties with the Presbyterian Hospital which evolved from a private hospital established in late 1897. One of the four founders of that hospital was Dr. Robert L. Gibbon, a member of the church. The private hospital was sold on December 12, 1902, to the North Carolina Medical College of Davidson. A number of Charlotte doctors had stock in the latter.

It was then proposed by the stock holders that the name of the hospital be changed to the Presbyterian Hospital and conducted under the auspices of the Presbyterian churches of the city. The proposal was accepted and trustees were appointed by the churches. The organization of the Board took place December 31, 1902. Dr. R. L. Gibbon and Mr. E. T. Cansler were the trustees from First Church. Dr. J. P. Munroe, of Davidson, was elected president. He subsequently moved to Charlotte and joined First Church where he was elected an elder in July 1909.

On February 24, 1903, the North Carolina General Assembly ratified the articles of incorporation of the Presbyterian Hospital. This was amended in March 1907. The provision was made that each Presbyterian Church organized in Charlotte would have at least one trustee.

In March 1903 the old Arlington Hotel at the corner of West Trade and Mint Streets was rented. The patients were moved from the location at 12 N. Church Street to the new quarters in April. The Medical College was moved to Charlotte and operated in the same building until 1907 when the building at the corner of Church and Sixth Streets was constructed.

The Elizabeth College property was purchased in August, 1917. It was remodeled for hospital use and the patients were transferred in February 1918. A new main building was constructed in 1940. Demolition of the last remaining part of the old college building began June 9, 1980.

Dr. David Scott Lindsay, a former Associate Pastor of First Church, became Chaplain of the hospital on January 5, 1981. He is well suited for the position.

WALK-IN MINISTRY

A new service ministry to people who "walk-in" at First Church was begun in late 1979. Volunteers work with people who come to the church for various kinds of help. Referrals are made to appropriate agencies in the community when necessary.

Beginning Sunday, January 3, 1982, the church in cooperation with the Salvation Army, offers a hot meal to Charlotte's street people at the Army headquarters. The church donates the meals which

are prepared by volunteers. Other churches and organizations have since joined the project.

UPTOWN YOUTH ASSISTANCE MINISTRY

In early 1980 First Church joined with nine other churches to offer assistance of various kinds to agencies working with children in the inner city. The work was organized and is supervised by the Uptown Cooperative Ministries.

Office space is provided by First Church for the part-time staff person. Volunteers from the churches involved carry on the work. Activities are held at Earle Village, Seigle Avenue Presbyterian Church and the YWCA.

ENERGY COMMITTED TO OFFENDERS

ECO is a non-profit, community based organization which deals with the special needs of prison inmates, their families and ex-offenders. Begun in 1974 by a small group of interested people, it has expanded over the years. Now there are seven full-time and one part-time employees.

It offers counseling, financial assistance, training in how to find a job and various other aspects of the complex set of problems an ex-offender faces after his release from prison.

Services are also available to the families. Crisis counseling is provided and ECO acts as a liaison for families and inmates with the Department of Corrections and Parole Commission. Mecklenburg Presbytery supports this organization. First Presbyterian Church provides office space and some of the operating funds.

CHAPTER XIII

Items and People of Interest

IN HER JOURNAL November 29, 1840 Mrs. Susan N. Hutchison recorded that when Rev. John Caldwell was conducting a preparatory service for communion, her little son, Adam, thought the tokens were sixpences and when they were distributed almost cried aloud for them which embarrassed her very much.

* * *

During the Civil War the Presbyterian steeple was used as a watch-tower for incendiaries who were abroad in the land. The minutes of the Town Commissioners for April 1, 1861 record:

Ordered that Mr. Robinson be instructed to employ someone to watch in the Presbyterian Steeple, to replace Mr. Martin, who has been on duty there all day, or if Mr. Martin will stay at night, to continue him.

* * *

Minutes of the session note on November 9, 1870 that Dr. E. Nye Hutchison was appointed to confer with Messrs. Hill and Irwin in regard to an advertisement of a "circus" in their paper.

* * *

According to sessions records on November 6, 1871, the deacons divided themselves into groups for looking after the charity work of the church, and on December 11 added ladies to each group. The final division was as follows:

Ward 1:
 J. B. Burwell
 J. T. Coit
 J. L. Brown
 Mrs. Z. B. Vance
 Mrs. A. Baumann

Ward 2:
 S. P. Alexander
 Thos. Grier
 R. E. Cochrane
 Mrs. J. H. Wilson
 Mrs. W. W. Gregory

Ward 3:
 J. E. Brown
 J. R. Holland
 A. S. Caldwell
 Mrs. T. W. Dewey
 Mrs. J. A. Young

Ward 4:
 C. Overman
 J. C. Burroughs
 J. P. Irwin
 Miss M. S. Alexander
 Mrs. M. A. Steele

* * *

In the deacon's report at the congregational meeting on January 17, 1872 is the following: "The envelope system for church expenses has proved a great success, and the church is now free of all debt."

* * *

There is an interesting account of how Second Church was started. General Rufus Barringer, who had become a Republican after the Civil War, was refused communion in First Church. His brother-in-law, General D. H. Hill, an elder, considered a Republican unfit to sit at the Lord's table so would not pass him the bread and wine.

General Barringer, so the story goes, then left the church and started the Second Presbyterian Church. However, the facts do not agree with the entire story. No doubt the episode did take place, but did not have the outcome as related.

Dr. A. W. Miller, pastor of First Church, was said to have been the first to advocate the formation of a second church. The enterprise was encouraged and aided financially and otherwise by First Church.

According to the deacon's minutes of July 11, 1873, they had been requested by the session to take charge of and lend their "active co-operation to the effort to build Second Presbyterian Church."

At the September meeting of Presbytery, held in Charlotte for the purpose of organizing the Second Church, Elder John A. Young represented First Church.

The session minutes state that the Pastor and session, as well as the congregation of the Presbyterian Church in Charlotte, had all

previously approved the action. Fifteen church members signed the petition to Mecklenburg Presbytery requesting formation of a Second Presbyterian Church.

General Barringer was not one of those signing the petition. He, with his wife and daughter, became a member April 19, 1874, several months after the organization.

* * *

On June 10, 1878, the Elders requested the authorities of Davidson College to prevent the students ball, advertised to be held in Charlotte on Friday of Commencement Week.

* * *

According to minutes of session, November 28, 1879, marriages in the church must have invitations. Tickets of invitation should not exceed 300 and no ticket would admit more than one. The gallery was closed to all but the choir.

The reason being a wedding just prior to that date had attracted an unusual number of uninvited guests. There were so many in the gallery, it was feared it would fall.

* * *

The Charlotte Observer, March 3, 1880:

A prominent member of First Presbyterian Church advises the discontinuation of the publication of church notices on the ground that many people without criminal intention of reading the Sunday morning paper are beguiled into doing so by glancing at the notices.

* * *

The Charlotte Observer, May 29, 1881 carried the following regarding the English Revised Version of the Bible first published in that year.

The excitement in regard to the Revision of the New Testament having at last reached Charlotte, the reporter interviewed several ministers on the subject. Dr. A. W. Miller said his Presbytery viewed it merely as of literary interest. The revision was unauthorized as far as it was concerned . . . Many did not want to see the old version disturbed. It was held sacred and the revision . . . unnecessary. Besides, the men engaged in the work were not competent to improve upon the King James version. The age could not

convene so able a body of men as that which sat in Westminster Abbey. It was too superficial. There was more information, but a great deal less learning.

* * *

On June 13, 1881, the Session requested the Pastor to call attention of the church to the impropriety and danger of their absenting themselves from the means of grace and spending the Sabbath at summer resorts, and their returning to their worldly avocations on Monday morning.

* * *

Sunday, September 12, 1882, there were no services at any church in Charlotte. A reporter for the *Charlotte Daily Journal* wrote that he stood on the First Presbyterian Church steps for an hour or so, but no one came to let him in. The rainfall that day was reported at 3.64 inches.

* * *

That there was a Session House behind the church is confirmed in several references to it. Miss Madeline Orr confirmed that Mrs. S. M. Howell, who organized the Primary Department in the Sunday School took the little children there for their classes.

Mrs. R. C. Anderson recalled that in 1876 or 1877 she was in Mrs. Howell's class that met in "a little brick room called the Session House back of the church."

The little building is shown in Gray's map of Charlotte published in 1882. It is almost directly behind the sanctuary which would have been the second building.

The only reference to it in official records of the church is in the December 10, 1883 minutes of session. "Session met in the Session House at four P.M."

* * *

The Charlotte Observer, April 19, 1895:

Dr. Preston is a minute man . . . he stops just to the minute. In order to live up to the practice in the new church . . . he has . . . had a small clock placed in the pulpit stand, the opening for it being in the shelf desk just to the right of the Bible. The clock is set in face up.

* * *

The Charlotte Observer, June 24, 1898 noted in an article that two squirrels had been turned loose in the First Presbyterian Church yard.

The First Church people want to get the grove stocked with the beautiful little creatures. There will be nothing prettier than to see the droves of squirrels scampering about on the lawn and scaling the trees.

* * *

The deacon's minutes for July 14, 1902 record that they protested against the continued use of Trade Street in front of the church as a wood yard. Mr. Brockenbrough was to take the matter up with the city Aldermen.

* * *

The Charlotte Observer, July 17, 1902, said that the paving in front of First Church had begun the day before and was to extend to the residence of Mrs. M. A. Osborne. (This would have been a block or more below the church.)

* * *

The Observer reported May 25, 1903 that the Rev. J. Sparkawh Jones, D.D., of Philadelphia, preached Sunday night at First Presbyterian Church. The observation was made that,

Dr. Jones wears a surplice and it was perhaps the first time in the history of the old First Church that a gowned minister had spoken from its pulpit.

* * *

In 1907 the Church committee made arrangements with the keeper of the cemetery to furnish flowers for the church at 25 cents a Sunday.

* * *

Dr. Charles W. Sommerville, in the *History of Hopewell Church*, said that Lewis Phifer, a slave of William A. Sample, cut the steps for the First Presbyterian Church in Charlotte. They were hauled to Charlotte over the old Plank Road. This information was furnished by Mr. Frank W. Sample, a descendant of William A. Sample.

William A. Sample purchased the James Latta house and 350 acres of land surrounding it in 1853. It remained in the Sample family until 1922. Since the Samples did not own the land until 1853 it would have been the steps for the second building erected in 1857.

* * *

Mr. Frank Andrews, a member of the choir for many years, wrote his recollections of music in First Church. By action of the session, March 23, 1919, these were incorporated with the records of the church.

One incident he related is that in the old church (1857-1894) there were galleries on both sides and at the back. In the back gallery was the organ and choir. One of the side galleries was occupied by the young men of the congregation, the other by family servants.

From his vantage point in the choir he had a good view of the occupants of the side galleries. He recalled that one summer morning Dr. Miller, the pastor, preached from the text "Woe to them that be at ease in Zion."

After some denunciations of church members who slept at their post, he shouted: "And they that sleep in the church shall awake in hell."

Mr. Andrews commented that it was amusing to see how quickly the near-sleepers were aroused and how wide awake they remained to the conclusion of the sermon.

He also recalled that after Professor Baumann left as organist, Professor von Meyerhoff assumed the post. A fine musician, he introduced music of a more classical order than had previously been used in the church.

He originated the organ postlude which:

... so scandalized some of the most conservative saints that one woman was heard to object to, "Being jigged out of church every Sunday."

* * *

Session's minutes for November, 1914 include the following:

... a motion prevailed that the use of unfermented fruit of the vine fulfills the Scriptural injunctions in celebrating the Sacraments of the Lord's Supper and that the Deacons be instructed to provide this in the future.

* * *

During the time Camp Greene was operated in Charlotte during World War I, the church and grounds were thrown open to the soldiers. One of the church members has an original card given to those using the property which reads:

By Request of the Church

DO NOT USE THESE GROUNDS FOR "PETTING," or other conduct ill-fitted to such surroundings. YOU ARE WELCOME HERE but we request that you remember this is private, church property, dedicated to the Lord. Enjoy the lawn, the trees, and our Soldier's Center in the Manse with reading, writing, social and other facilities. Also a cordial invitation is extended to unite with us in our services.

FIRST PRESBYTERIAN CHURCH

* * *

Mr. L. A. Blackwelder, sexton of the church for over thirty years, resigned in January 1889. He seems to have been quite a colorful character. At one time he was a city policeman. There is no record of his ever having been appointed an usher, but he evidently assumed the duty.

He was considerably over six feet tall and usually wore, when serving as an usher, an elaborate policeman's uniform with double rows of brass buttons and a long coattail.

When the first ushers were appointed he would not let them use the center aisle which he reserved for himself. The others had to use the side aisles.

* * *

When the church was being remodeled in 1894 the YMCA was used for services. The boys in the Sunday School enjoyed the workmen's sand pile in the church yard while this was going on.

One day Smith Preston and Jack Beall were there and a kind tobacco salesman in passing through the yard gave each of them a sample plug. Of course they tried it, but they never wanted another such gift.

* * *

At Sunday School one afternoon a pupil said of her young uncle, "Miss Bessie, Chase is twenty-one years old." Miss Bessie asked, "Is this Chase's birthday?" The indignant answer was, "No indeed, Chase wouldn't be born on Sunday."

* * *

On communion Sundays the night service was omitted and an afternoon service was held. Dr. Preston's sermons to the children were a delight to the grownups as well.

It is also noted that:

A sensible custom prevailed of having babies baptized then, thus eliminating the unfortunate necessity of hauling a baby up from his accustomed eleven o'clock nap and risking a very cross candidate for baptism.

Dr. Preston did the children a great kindness when he said it wasn't a sin to go to a Dog and Pony Show, as up to that time there was considerable doubt about it.

* * *

At one time the Sunday School library was in the belfry. A church member later recalled,

The system of getting books is quite fresh in my memory, a basket was hung by a long rope in the vestibule of the church, and we put books that we returned into it as we came in. These were drawn up into the library in the bell tower, and new ones assigned were distributed by some boy or man before classes were dismissed.

* * *

In the late 1880s and early 1890s Mrs. Ida Williams Miller's class of girls sat on the left side of the church. Just across the aisle was a class of boys who entertained themselves throwing spit balls at the girls.

One of the boys later recalled:

Right across the aisle sat Mrs. Ida Miller's class of girls, who nearly ran us crazy, specially when one teacher or the other was absent and the two classes were consolidated.

* * *

There were many entertainments through the years—May Day festivities, lawn parties, Christmas plays and all-day picnics out of town.

The chief excitement of the Sunday School year was the annual picnic at Spratt's Spring on the Catawba River near Fort Mill. The special chartered train, the engine a wood burner, left the station about 9 A.M. and returned about 6 P.M.

The lawn parties were well attended. There is a photograph of one held in 1892. Miss Madeline Orr, in her historical collection, identified a number of the group. This photograph is now in the Heritage Room.

* * *

The Christmas plays were very elaborate productions of high artistic performance. Mrs. Howell was in charge assisted by Mrs. Dewey, the church organist.

Many of the children who took part remembered in later years the tired legs and backs from long hours of rehearsals. Mrs. Howell would have nothing but your best. It is said she thought that you'd "have plenty of time to rest in Heaven."

JOHN IRWIN

1787-1860

He was born in the county of Fermanagh, Ireland, September 20, 1787. About the year 1800 his family came to America and settled in Iredell County, North Carolina. In 1809 he came to Charlotte where he was a merchant. He married in 1815 Mary Ann Patton, daughter of James Patton, Esq. of Asheville.

They were the parents of several children, among them James Patton Irwin who married Harriet A. Morrison, daughter of Dr. Robert Hall Morrison, minister First Church 1827-1833.

John Irwin was among the early members of the church. He was a town commissioner from 1816 when the records begin to his resignation in 1835. When the church was built the Commissioners had to borrow money to complete it. In 1835 he paid off the balance due on the debt and was deeded the property. He held it in trust for the Presbyterians until 1841 when he was repaid in part and deeded it to the trustees of the church.

Mrs. Irwin died April 6, 1833, aged 37 years, 5 months and 24 days. She was buried, as were several of their children, in Old Settlers Cemetery. Mr. Irwin was also buried there. He died July 18, 1860, aged 78 years, following a stroke.

The *North Carolina* Presbyterian of August 11, 1860 had a lengthy obituary. Among other things it said:

But above all Mr. Irwin adhered to the principle and cultivated the virtue of Christianity. He was one among the founders of the Presbyterian Church in Charlotte. In 1819* he was enrolled among the members who organized the church under the care of Rev. S. C. Caldwell. From that time till his

* 1821 is the correct date, not 1819 as given here.

death, his love of the doctrines of the Gospel, his faithful attendance upon its ordinances, his consistent and uniform discharge of its duties, and his zeal for the peace and prosperity of the church, constituted the evidence of his Christian character.

DR. ANNIE LOWRIE ALEXANDER

1864-1929

The first woman doctor to practice medicine in the South, she was the daughter of Dr. John Brevard Alexander, M.D., noted physician and author, and Ann Wall Lowrie. Born near Cornelius on January 10, 1864, she was educated by a private tutor and her father. It was through his influence that she became a physician. After her graduation from Women's Medical College, Philadelphia, in 1884, she did further study and came to Charlotte in 1887.

During the forty years she practiced medicine in Charlotte she overcame the prejudice against women doctors. She served on the Boards of both Presbyterian and St. Peter's Hospitals. In 1909 she was first elected president of the Mecklenburg County Medical Society and served several terms later in that office. She was an active member of various other organizations, both medical, historical and community related.

In 1897 she and several members of her family moved their memberships from Bethel Presbyterian Church, Cornelius, to First Church.

After a long and fruitful career, she died October 5, 1929 after a brief illness. An editorial in the *Observer* said,

She came nearer filling the position of the community friend than any other personality in Charlotte.

The editor of the *News* described her,

... not only as a medical expert of superb order, but as a women doing a great work in a womanly way, with tenderness, with soulfulness and with love for her work no more dominant than love for those she served.

MISS MARION WILCOX

1896-1975

No history of First Church would be complete without paying tribute to the memory of "Miss Marion" as she was known to all.

Born in Elberton, Georgia, she was the only girl in a family of six boys. Three of them, William M. Wilcox, Jr., James S. Wilcox and Henry T. Wilcox, all deceased prior to 1975, were active officers in First Church.

A graduate of Queens College, the University of North Carolina and the New York Seminary, she was appointed to the mission field in 1922. Because of the lack of funds her departure was delayed; she sailed for China on September 6, 1933. After a year in the Soochow Language School, she went to Kiangyin where she traveled through the countryside working with the Chinese women.

Forced to leave in 1951 by the Chinese Communists, she went to Hwalein, Taiwan. Here she traveled widely helping to establish churches among the mountain tribes. She retired in 1966 and went to Nashville, Tennessee, where she died the night of January 25, 1975.

For more than forty years First Church participated in her support. A resolution adopted by the Session on September 28, 1975, reads in part:

"Miss Marion" is remembered by many of us as a warm outgoing person, with a radiant smile, dedicated completely to her God and the work in His Kingdom to which she was called and for which she had rare gifts. We know "the trumpets sounded as she passed over" to wonderful reunions in her Heavenly Home.

AN APPRECIATION TO MRS. J. A. FORE

The following was adopted by Session on April 9, 1941. The bulletin of April 27, 1941, carried it in full.

Recognizing the long and faithful services of Mrs. J. A. Fore as church historian, the Session of this church wishes to publicly express to Mrs. Fore its appreciation and has ordered that this notice and the following record of her work be spread on the Minutes of the Session of this church.

Mrs. Fore's history of the church and of the Woman's Auxiliary describes the great events which have taken place in the church and on the grounds. It gives a record of the great educators and distinguished persons who were either reared in the church or became members, and of the men of God who have served in the pastorate.

It tells of the beautiful memorial windows which were gifts from generous members, of three meetings of the General Assembly which have

been held in the church, of the old church bell which is now in the First Ward School, and many other interesting things.

In addition to the above, Mrs. Fore has filled a Morocco-bound loose-leaf binder with much interesting material about the church history and has placed this in the Historical Foundation at Montreat. This material includes official records from the General Assembly, Synod of North Carolina, Concord Presbytery and Sugar Creek Church, pertaining to this church, and an account of the beginnings of the Presbyterian Orphanage at Barium Springs, which had its inception in this church. Also in the binder are photographs of all our ministers as far back as the Civil War and the history of the Church Seal by Dr. Walter W. Moore. Church calendars are bound and sent annually to the Historical Foundation.

Mrs. Fore has been faithful to the task she has undertaken and the Session hereby thanks her and bespeaks for her the cooperation of the congregation in her further historical work for the church.

STATEMENT OF APPRECIATION

MISS MADELINE ORR

BY THE SESSION ON SEPTEMBER 25, 1966

Not many members of the First Presbyterian Church in Charlotte have given the personal, unselfish and sacrificial service to the Church as has Miss Madeline Orr. For many years she has been interested in compiling the history of this one hundred thirty-four year old church, and in doing this has used her time, her talents and some of her own money to record an accurate history, which is now on file with the Historical Foundation of the Presbyterian Church in the United States at Montreat, N. C., and a copy in the safe at the First Presbyterian Church at Charlotte, and a copy at the Charlotte Public Library.

Miss Orr has been a faithful member of the church for sixty-seven years, has honored her Lord with a dedicated life of personal service and through her influence and activities has been an inspiration to all who have known her. She is now the senior member of a family which has been identified with this Church for many years and has contributed much to the growth and spiritual life of the Church, evidence of which is found in our beautiful Chapel which was given by her family in memory of her father and mother, Mr. and Mrs. H. H. Orr. Miss Orr has occupied many important positions in the Church.

She leaves Charlotte soon to make her residence at the Presbyterian Home in High Point, N. C., which Home will be enriched by her presence. She will be missed by her friends and co-laborers here.

At a regular monthly meeting of the Session on Sunday evening, September 25, 1966, this resolution was unanimously adopted expressing appreciation to Miss Orr, for her contribution to the permanent historical record of the Church which she has provided, and for her many other services. The Session ordered this resolution to be spread on the permanent minutes of the Session, that it be published in the church bulletin and a copy sent to Miss Orr, signed by all the members of the Session in appreciation for her labors. Copies were sent also to the Historical Foundation at Montreat and to the Charlotte Public Library to be filed with Miss Orr's History of the Church.

The original in the minutes of Session is signed by all present at the meeting. It was published in the church bulletin October 30, 1966. She died October 31, 1971.

HIGH BOY SCOUT AWARD FIRST PRESENTED IN FIRST PRESBYTERIAN CHURCH

Donald Drake McNeill, Jr., son of Mr. and Mrs. Donald D. McNeill of Charlotte, was presented the coveted God and Country Boy Scout Award by Dr. Charles E. S. Kraemer, Pastor, and Mr. J. Fred Vantrease, Executive Scout Director, during ceremonies at the morning worship service on Sunday, January 17, 1954, in the First Presbyterian Church.

This was the first God and Country Award to be presented in this historic Church and the first in the city of Charlotte.

The Charlotte Observer of January 19, 1954 in an article said, "This award is presented on the basis of the recipient's knowledge of his church's history, knowledge of the Bible and for his personal devotion and service to his church. Donald is a member of Explorer Scout Post 55."

Dr. Kraemer said, "Don was examined by the Session of the Church and his answers would have done credit to young men entering the ministry."

The Session directed the Clerk, Mr. Thomas P. Graham, to write a letter of commendation to his parents. In the letter he stated that each member of the Committee said, "Don's knowledge of the Bible and depth of thought as he answered questions on his faith, were remarkable for a young man of his age."

Since this time a number of God and Country Awards have been made to Boy Scouts who were members of First Church.

WILLIAM MONROE WICKER AWARD

Lt. William Monroe Wicker was the first man from the church to be killed in World War II. In his honor and to perpetuate his memory, an award at Union Theological Seminary was established in 1944 by the Young Men's Bible Class of the church. He had been a member and assistant teacher of the class. It was stipulated that the award is to go each May to a member of the Seminary community "whose fidelity to duty, love for others, and devotion to Jesus Christ are an abiding inspiration."

He was educated in the Charlotte schools and graduated from Davidson where he was an outstanding student. He was a member of Phi Beta Kappa (scholarship) and Omicron Delta Kappa (leadership) fraternities. In 1941 he graduated from Union Theological Seminary, was ordained and became pastor at three small churches in Wilmington Presbytery.

Having received ROTC training at Davidson, he was a Reserve Officer and was called to active duty in February 1942. He trained at Fort Bragg and became an infantry line officer, even though he was an ordained Presbyterian minister.

At daybreak on November 8, 1942, he went ashore in the invasion of North Africa and while under heavy fire dived into one of the enemy trenches and silenced a main machine gun position. He gave his life only two hours after landing and was buried in a U. S. Military Cemetery overlooking the Atlantic in Morocco.

The North Carolina House of Representatives adopted resolutions of respect and adjourned in his honor. He was also honored by Davidson College, Union Theological Seminary and First Church.

For a number of years the funds came from voluntary contributions. In 1980 the Christian Education Committee included in the budget \$150 for a cash gift toward the purchase of some volumes for the recipient's personal library. Included in the list of recipients are: 1970, Arthur Ross, III, Seminary Intern at First Church, September 1970-71; 1974, Edna Carson Mason, member First Church; 1975, Charles Durham, Seminary Intern at First Church, September 1973-74.

JUNIOR CHURCH

Beginning in December 1975 a new program for children in the first and second grades was begun. This is designed to provide a more meaningful experience for the children.

They sit with their families in "big church" through the first part of the service. They are invited to leave during the singing of the second hymn and attend "junior church." This allows them to participate in singing hymns, reading of the scripture, offering of prayer and from time to time a children's sermon, or service of baptism.

Junior church is not a continuation of Sunday School, nor a play-time. It is a time of worship designed for children. Hymns are sung, Bible stories interpreted, an offering received and elements of worship experienced.

* * *

The cover picture on the January 1981 issue of the *Presbyterian Survey* was drawn by fourteen year old Beth Brown, a member of First Church.

Quoting from the *Survey*,

With her painting, Beth was expressing hopes for peace on earth and good will toward all persons during 1981. "With the joyful song and dance of life, we can with God's help, paint a colorful future and fill our planet with his love."

* * *

The first Vacation Congregational School was held July 12-15, 1981, from 6-8 P.M., beginning with supper. The theme for the school was "God's People-Together in Christ." Classes were held for all age groups in the church.

Dr. Loy Witherspoon of UNCC and Dr. Glenn Robinson of Alexander Children's Center were the teachers for the two adult classes.

CHAPTER XIV

Gifts and Memorials

THROUGH THE YEARS many gifts and memorials have been given to the church. Some of these have been included in previous pages and are not repeated here.

Mr. John Irwin was the first benefactor of the church when he acquired the property for the Presbyterians in 1835. A bequest of \$1,000.00 was left the church by Mr. William Carson. This was used to help construct the second building in 1857. According to the minutes of the Session for March 16, 1856, an anonymous gift of \$105.00 had been made and was to be used to start a congregational library.

In the sanctuary are many gifts and memorials. The stained glass windows, with the exception of the back one on each side, are all memorials. These have been described in the section on memorial windows, as have the ones over the front entrances and the Burroughs window.

Also in the sanctuary are plaques to some of the former ministers of the church:

Robert Hall Morrison, D. D., pastor 1827-1838

Arnold DeWelles Miller, D.D., L.L.D., pastor 1855-1857 and 1866-1892

James Robert Howerton, D.D., L.L.D., pastor 1896-1906

William Morris Kincaid, D.D., pastor 1907-1911

David Hopkins Rolston, D.D., pastor 1911-1917

Albert Sidney Johnson, D.D., pastor 1918-1940

William Addison Alexander, Jr., D.D., pastor 1941-1944

The copies of the *Worshipbook* (hymnal) in the sanctuary were given in 1973 in memory of Robert F. Stokes, Laura W. Stokes, Essie W. Stokes and James A. Stokes, by their family.

The silver flower urns for the pulpit are a memorial to Mrs. Lemma Shepherd Howerton given by Philip F. Howerton and their son, Philip F. Howerton, Jr.

Brass flower urns were given by Mrs. W. A. Buening in memory of her daughter, Mrs. Barbara Buening Harris. Stands for the urns were given by Mr. and Mrs. McAlister Carson in memory of Mrs. Howerton.

The Celtic Cross was a gift honoring Dr. James R. Howerton and his son, Philip F. Howerton. It is more fully described in sections on the church and the General Assembly.

In 1976 a new pulpit and chairs were given in memory of Mr. Clarence Bates Graves by his wife, Sara Carson Graves. The three chairs have since been covered with needlepoint in which various Christian symbols found in the sanctuary are worked. Following the illness and subsequent death of Mrs. Graves it was decided that this would be done in her memory. On Sunday morning, February 10, 1980, the lovely handwork was dedicated.

The pulpit tables were a gift in memory of Mr. William Wesley Dunkin by Mrs. Dunkin. A new communion table was given in memory of Dr. and Mrs. Williamson Ziegler Bradford by their children. A pulpit Bible was presented the church in 1949 by a bequest of Mrs. J. A. Fore.

The Bible now on the pulpit was a gift to the church presented by Mr. and Mrs. Charles L. Erhardt in memory of their parents and the grandparents of Mrs. Caryl Erhardt Mobley, Mr. and Mrs. Edmund L. Sutterly and Mr. and Mrs. Charles Erhardt. Pew Bibles were given in 1968 in memory of Mr. Herbert C. Alexander, Ruling Elder and Clerk of the Session, by Mrs. Alexander and Dr. James P. Alexander.

The silver offering plates were the gift in 1920 of Mrs. W. H. Porcher and Mr. E. D. Latta, Jr. in memory of their mother, Mrs. Edward Dilworth Latta, Sr., a longtime member of the church. In 1982 needlepoint pads were made for the offering plates by a committee of women of the church.

Mr. G. C. Thomas gave the pew cushions in 1959.

The marble baptismal font was given by the children of the church in token of their love for Dr. A. W. Miller, pastor 1855-57 and 1866-92.

The silver baptismal bowl which is used in all baptisms was the gift of Patrick Johnston Lowrie, a deacon in the church, in 1857. At the same time he gave a silver communion set of three chalices, three trays and a large wine pitcher. These are now kept for display on special occasions. The present communion set was a gift "In memory of Walter Scott and family."

In 1981 four matching trays were given in memory of Mrs. Margaret Williams Stallings by her sisters, Mrs. May Williams Hummel, Elizabeth Williams, and her brother, William P. Williams.

The Robert Glasgow family gave a set of handbells in June 1976. They are used from time to time in church services.

An electronically controlled bell ringer was installed in the belfry in November 1981. It automatically rings the church bell at set times. This was the gift of the Morris Newell family in memory of Mrs. Margaret Newell.

Fellowship Hall was a memorial to Miss Irene Harty given by her family. In 1981 two anonymous donors gave the carpet, drapes and new curtains for the stage.

A beautiful wall hanging, given in March 1982 and placed over the cloak closet in Fellowship Hall, was a gift of the family and friends of Margaret Cochran Mann. Her daughter, Laura Mann, designed it. The cross in the center is a Celtic Cross; each gold stripe represents ten years of the church's history; each colored stripe represents the church seasons. Over the hanging is the motto "For Christ in the Heart of Charlotte." A dedication plaque was placed on the wall near it with her name, dates and the Biblical verse, "The Lord is my Shepherd I shall not Want."

All of the above make the room a much more attractive place than it had been.

The Chapel was a gift of the children of Mr. and Mrs. Harvey Howell Orr. Most of the furnishings are gifts. The pulpit Bible was the gift of James Archibald Stokes, Jr., Robert Foyle Stokes and William Cashwell Stokes in memory of their father, Mr. James Archibald

Stokes, Sr. Mr. and Mrs. Fred Plexico gave the Bible on the communion table.

The brass cross on the communion table was given in memory of Mildred (Mimi) Orr May by her parents, Mr. and Mrs. J. Harvey Orr. The brass flower urns were a gift in memory of Mr. Lester Boyd Hood.

The offering plates were given in memory of Mr. Jasper Kennedy Hand by Mrs. Hand and their son Frank. Mrs. Walter Scott, Sr. gave the organ in memory of Mr. Scott.

When the Office-Educational Building was being planned an anonymous gift of \$50,000.00 was made toward the cost.

On September 9, 1973, the new library in this building was opened. It is dedicated with love in honor of Mary Brevard Alexander Howell.

Memorials were given in memory of Mr. and Mrs. B. N. Andrews, Sr., by their son, B. N. Andrews, Jr., and Mrs. Mary Robertson Alexander by her daughter, Vard Howell.

The Session room in the old manse which was used for a number of years as an office building was furnished in memory of Mr. Thomas R. Stewart, an elder, by his family. When the new Office-Educational Building was constructed the furnishings from this room were distributed between several rooms in the buildings. The plaque denoting the gift was moved and placed in the foyer of the Session Room in the new building.

One interesting item from the furnishings is the oil painting of the church done by Lucie Baxter Dulin from an old picture. The painting hung over the mantel in the old session room and now is in the Lemma Howerton Classroom. Shown in the painting is the paling fence which was torn down in 1912.

The large table in the new Session Room was made and given by Mr. Lester Boyd Hood. A gavel was made by the Rev. Robert Turner from a part of the mahogany stairway from the old manse and presented to the church in April 1961 when the new Office-Educational Building was completed. The landscaping around the building is a memorial to Mr. Will N. Ward, for many years the church treasurer.

In various places throughout the buildings the following plaques are placed denoting memorial gifts:

<i>Location</i>	<i>Memorial</i>	<i>Donors</i>
Primary Dept.	Robert Miller Hunter	
Kindergarten	Julia Baxter Cramer	
Crib Room	Mr. & Mrs. William Brown	
	Bradford	Their Sons
Nursery	Benjamin Gales McClintock, Jr.	Mr. & Mrs. B. G. McClintock, Sr.
Child Care	Mrs. Harriet Nisbet Latta	Mrs. W. H. Porcher
Pioneer Dept.	Our Parents	Mr. & Mrs. Jones Y. Pharr
Classroom	Lemma Shepherd Howerton	Class

The Ladies' Parlors were furnished by the Women of the Church; both these rooms are now used as classrooms, with other furnishings having been added.

In the Lemma Shepherd Howerton Classroom is a spinet piano given in memory of Mr. Burette N. Andrews by Mrs. Andrews and Burette N. Andrews, Jr.; a gold-framed mirror in memory of Betty McClintock Huntley given by her parents, Mr. and Mrs. W. Banks McClintock; and an oil painting of Lake Susan in Montreat, in memory of Mrs. Elizabeth Lord Huske, given by her daughter, Mrs. Eleanor Alexander.

A table in the Pattie Cole Classroom was presented in memory of Miss Nan Ward by the class in 1951. The large gold-framed mirror was given by the Business Women's Circle.

The first pipe organ was a gift of Mr. Gus Orr, Mr. S. M. Howell, the Osbornes, Col. L. S. Williams, Miss Sophie Alexander, Col. William Johnston's family and perhaps others.

Peggy Graham, 1927-1931, was remembered in the offering plates for the Senior High room. These, a gift of her parents, Mr. and Mrs. Tom Graham, are now in the Heritage Room.

A scholarship was given Union Theological Seminary in memory of Monroe Wicker by the Adult Fellowship of the church.

Mr. Frank Hand gave a number of hymnbooks used in several classrooms in memory of Monroe Wicker.

In 1942-43 an anonymous gift of \$4,000.00 was made for improvement of the Sunday School Building and \$1,000.00 for re-finishing the pews.

A piecrust table was given in memory of Bobby Sifford (1940-1956) by his brother Jerry Sifford.

An individual communion service for use by sick members and shut-ins was given by Mr. and Mrs. J. A. Jones of the Dilworth Methodist Church. Mrs. Jones was Miss Rose Walsh, a former member of the church.

An anonymous gift was made in 1969 in memory of William M. Kincaid, Jr., a noted flutist and son of Dr. Kincaid, pastor 1907-1911. This was to remodel the choir room which was then designated by the Session as the "William Kincaid Memorial Choir Room."

In 1969 Mrs. Philip F. Howerton, Sr. gave a funeral pall in memory of Mr. Howerton.

A large silver punch bowl was given the church in memory of Mrs. J. F. Ziglar by her friends.

An anonymous gift of \$2,000.00 was given toward the rebuilding of the pipe organ in 1962-64.

Miss Minnie Cochrane and Mrs. Grace Adams planted the beautiful triteleia along the front walks in memory of their parents, Capt. and Mrs. R. E. Cochrane.

The lamps on the front of the entrance to the church were given in memory of Mr. Sydenham Brevard Alexander by Mrs. Alexander.

There are many gifts and memorials in the Heritage Room. The carpet was a gift of the Women of the Church.

Mrs. J. Harvey Orr gave the large display cabinet in memory of Miss Madeline Orr in 1976.

The display case was a gift of Mr. and Mrs. Joe W. McLaney, Sr., in memory of Mrs. Margaret Shaw, great-grandmother of Mrs. McLaney.

There are photographs of thirteen of the fourteen senior ministers of the church, several associate and assistant ministers.

A number of pictures of the church, both exterior and interior, at different dates are included.

One, a watercolor painting by Mr. Martin E. Boyer, shows the rear of the church from the cemetery. This was done prior to the addition of the Burroughs building in 1916-17.

There is a large framed copy of a printed compilation on the colonial churches of Mecklenburg done by Dr. John Brevard Alexander in 1907 in connection with the Jamestown, Virginia, Tricentennial. It is entitled "Presbyterianism How and When First Planted in Mecklen-

burg." Dr. Alexander and his family were members of First Church for a number of years.

A picture of the church picnic on the lawn in 1892 is also there. Miss Madeline Orr identified a number of the persons present.

The pulpit furniture and communion table used from March 1895 to April 1976 is now housed in the Heritage Room.

One of the pews used in the church from 1857 to August 1894, which had been given to the Mt. Holly Presbyterian Church, was returned to First Church in 1976 for the Heritage Room.

Above it hang two original pew deeds. One is dated March 16, 1859, to Mrs. V. W. Alexander for \$100.00. The other, dated October 8, 1868 to Mr. R. M. Miller for \$50.00.

There is a framed copy of a map of Charlotte printed in connection with the Centennial Celebration of the Mecklenburg Declaration of Independence on May 20 1875; the donor Mr. Aaron Boggs. It was from a sketch on the border of the map that the only known picture of the exterior of the second building was made.

There are several old Bibles. The oldest is the pulpit Bible given in 1853 by the Female Sewing Society. It is one of the two remaining relics of the first church building. The other Bible has no inscription in it. One is probably described in the following excerpt from an article in the *North Carolina Presbyterian* of January 29, 1858, reporting on a meeting:

... of the Presbyterian congregation in the town of Charlotte that the thanks of the congregation be and are tendered Mr. S. C. Hayes of the city of Philadelphia for the elegant copy of the Holy Bible presented for the use of the pulpit.

The pulpit Bible given by Mrs. Fore's bequest is now in the Heritage Room, on the pulpit where it was used for so many years.

Mrs. J. Norton Stribling gave a large Bible which had belonged to Dr. A. W. Miller. She got it from her aunt, Mrs. Chalmers Moore, wife of the Rev. Moore, pastor of Hopewell Presbyterian Church, 1891-1894.

There are some long-handled wickerwork collection baskets and a large jar with a wickerwork covering. The deacons on September 12, 1912, "decided to order four collectors' baskets with handles to use

when the congregation is small." The jar was probably used for the communion wine or grape juice.

Mr. William Carson left a bequest of \$1,000.00 which was used to help toward the second church building in 1857. This is the first of a number of bequests and memorial gifts made to the church.

Later, Mr. John Carson, Mrs. George B. Hanna and Miss Sarah Tiddy all made bequests.

Others are: the J. J. Pierce Fund, Mrs. Frank B. Alexander Memorial Fund, the A. T. Summey Memorial Fund and the Harriet Stewart Fund. These are all administered by the Church Sessional Investment Fund Committee.

The Stewart Fund is designated for the purchase of books for the Church Library.

Dr. F. O. Hawley left a part of his estate to the church to establish the "Margaret McKinnon Hawley Memorial." The proceeds are to be used in disseminating and distributing evangelical literature and books for home and foreign missions.

The Rev. C. C. Beam left the proceeds of his estate to be used "... for the support of the preaching of the Gospel of Jesus Christ and Him Crucified ..." This fund is used for the Holy Week services and televising the Sunday worship services.

CHAPTER XV

Interesting Events Held at the Church

THE First Presbyterian Church was closely associated with five of the early celebrations of the Mecklenburg Declaration of Independence—1825, 1857, 1875 and 1898. From newspaper articles of the day, the following accounts of the events are included here.

All the celebrations took place either in the church or the church yard except that of 1875, when Dr. A. W. Miller, Pastor, was asked to have the opening prayer of the exercises at the Fair Grounds. His sermon of May 16, 1875 preached in First Church, is of interest to Presbyterians for the connection between Presbyterianism and the freedom sought by those whose names were affixed to the Declaration drawn up and signed on May 20, 1775 in Charlotte, Mecklenburg County, N. C.

CELEBRATION OF MAY 20, 1825

The 50th anniversary of the Signing of the Mecklenburg Declaration of Independence of May 20, 1775 was celebrated at the First Presbyterian Church May 20, 1825. The *Catawba Journal* of May 31 carried a most detailed account of the event.

Dr. J. B. Alexander preserved this for us in his *History of Mecklenburg County*. In part the article reads:

The celebration which took place in this town on the 20th instant was equal to, if it did not surpass anything of the kind ever before witnessed

here. . . . At 11 o'clock A.M. a procession was formed . . . Revolutionary veterans, sixty or seventy in number, wearing badges with the figure '75 stamped on them. The procession then moved to the Presbyterian Church, which, though spacious, was crowded to overflowing . . . The exercises at the church commenced with prayer . . . by the venerable Dr. Humphry Hunter. This was succeeded by appropriate music from the band, after which the Declaration of Independence by the citizens of Mecklenburg was read by the same reverend gentleman. An oration was pronounced by Mr. Monson* . . . The exercises were closed with music and discharges of cannon. . . .

. . . About 4 o'clock P.M. a large number sat down to a dinner prepared by Dr. Henderson, in a beautiful grove on the college green. Gen. George Graham officiated as president and Mr. Isaac Alexander as Vice-President.

CELEBRATION OF MAY 20, 1835

Major William A. Graham preserved for us the account of the celebration of 1835 in his book *General Joseph Graham*. An article from the *Miners and Farmers Journal*, Charlotte, May 22, 1835 states:

The streets of Charlotte were thronged throughout the day with a dense crowd of people from all the surrounding country to witness the imposing spectacle of the first grand celebration of our own independence. . . . The Revolutionary soldiers with their satin badges marked '75 instead of '76 . . . joined in the celebration.

The immense military parade under the command of Gen. Polk opened the ceremonies of the day. His Excellency, the Governor, was present and reviewed the troops . . . the procession formed . . . Thence they proceeded to the church grove where arrangements had been made for the delivery of the oration and the reading of the Mecklenburg Declaration. . . . it is no exaggeration to say there were five thousand within hearing of the stand.

The Rev. Mr. Armstrong opened with a prayer; then followed Mr. Osborne, the reader of the Declaration. Then followed the orator, Franklin Smith, Esq. He sketched the character of the Mecklenburg Convention, and in a strain of feeling eloquence, commemorated the virtues of the heroes of the 20th of May, 1775.

* This is an error in printing. According to other sources the speaker was Mr. Washington Morrison, a cousin to Dr. Robert Hall Morrison. He is buried in the old cemetery behind the church.

CELEBRATION OF MAY 20, 1857

The *Western Democrat* of May 23, 1857 gives an account of the celebration which was held in the Presbyterian Grove. The speaker was the Rev. Francis L. Hawks D.D., LL.D. The weather was bad and:

... the arrangements at the Grove were not as suitable as the Committee desired, but the best that could be done under the circumstances. The speakers' stand was enwreathed with beautiful evergreens and the words "Mecklenburg Declaration of Independence, 20th May, 1775" worked on with evergreens covered a large canvas in the rear of the Orator. For these ornaments and other valuable assistance, the committees are indebted to Mrs. T. W. Dewey and other ladies of Charlotte.

CELEBRATION OF MAY 20, 1875

Although it was not a part of the official celebration of the historic event, the sermon of Dr. A. W. Miller preached in First Presbyterian Church on May 16, 1875 was of great significance in connection with the celebration.

The lengthy extracts of the sermon were printed in the *Daily Charlotte Observer* of May 18 and 19. In it he pointed out that "It is to the Christianity of the Old and New Testaments that mankind in all ages, have owed whatever measure of liberty they enjoyed." He said that the civil government of the Hebrews was that of a free people, that moderns had not discovered, but had applied the truths and principles established by Moses.

He traced the concept of freedom embodied in that ancient Law down to the Scottish Presbyterian Church. He quoted King James as saying, "Presbytery agrees with the monarchy, as well as God with the devil." He said, "It was the struggle of the Scots for the liberty of their church that was the means of preserving the liberty of England."

The celebration began on May 19 and was continued on May 20 with an all day affair. The Programme had been announced in the paper. A procession was to be formed at 9 o'clock and to march through the principal streets of the city. It included a number of organizations accompanied by various "Bands of Music and their own Special Ban-

ners, Emblems and Insignia." The procession was to arrive at the Fair Grounds at 11 AM.

The account of the events of the day as reported in the *Daily Charlotte Observer* of May 22, 1875 includes:

The procession moved slowly through the streets, while the bands played, and upon arriving at the fair grounds the proceedings of the day were very soon opened by Ex-Gov. Graham, the presiding officer, who announced that the Rev. A. W. Miller, D.D., pastor of First Presbyterian Church of Charlotte, would involve* the Divine presence and blessing upon the further ceremonies. Dr. Miller then, in an exceedingly impressive tone of voice, offered up the following elequent petition: ". . . Let Thy benediction be given this assemblage, as we enter Thy presence, O God, and devoutly lay our offerings of patriotism upon religion's sacred altar. We bless Thee for the love of country which Thou hast implanted in the human breast, for the self-sacrifice, magnanimity, nobility of character, and sublime heroism which that love inspires, and for deeds of high emprise and glorious renown which that love hath wrought. We bless Thee for those heroic men, who, drawing their lessons of patriotism from the sacred oracles, here first burst the bonds of oppression, gave to Liberty their pledge of life and fortune and honour, and redeemed it with their blood. May we not prove unworthy of the sacred trust they have bequeathed to us. . . ." The audience heard this prayer with solemn silence and many with bowed heads.

CELEBRATION OF MAY 20, 1898

The largest celebration to that date took place on May 20, 1898. The activities centered around the dedication of the monument to the Signers of the Mecklenburg Declaration of Independence. The monument had been placed in front of the Courthouse at the corner of S. Tryon and E. Third Sts.

The *Daily Charlotte Observer* of May 21, 1898 devoted almost the entire issue to the event.

The speaking was in the First Presbyterian Church yard. The principal speaker was the former Vice-President of the U. S. Adlai B.

* The word *involve* is in the newspaper; it is evidently a printing error for the word *invoke*.

Stevenson, a descendant of the Brevards. On the speakers' platform were many prominent Mecklenburgers including Mrs. Stonewall Jackson and Mrs. Rufus Barringer.

Dr. J. R. Howerton, Pastor of First Church, opened the meeting with prayer. This was followed by the reading of the Mecklenburg Declaration of Independence.

The *Observer* had offered a prize for the best poem on the Declaration. Dr. Walter W. Moore wrote one, though not intended for the contest, but for the *North Carolina Presbyterian*; Dr. McKelway, the editor, with Dr. Moore's permission, sent it to the *Observer*. The judges, not knowing who had written it, awarded the poem first place. The *Observer* printed the poem in its account of the celebration.

The account in the *Observer* stated:

No more beautiful spot could have been found for the ceremonies. The church occupies the center of a square, shaded with magnificent elms, which yesterday seemed conscious of the beautiful historical drama going on beneath their wealth of beauty and foliage.

FUNERAL OF MRS. JULIA JACKSON CHRISTIAN

in the

FIRST PRESBYTERIAN CHURCH

August 30, 1889

Mrs. Julia Jackson Christian, wife of Capt. William Edmund Christian and daughter of Gen. Thomas J. (Stonewall) and Mrs. Mary Anna Morrison Jackson, died August 30, 1889. Her death occurred at 6 o'clock in the morning after an illness of several weeks with typhoid fever.

She was born in Charlotte at the home of Mr. James P. Irwin and Mrs. Irwin, her maternal aunt, on November 23, 1862. At that time her father was engaged in the conflict that won him undying fame and only seven months before his death.

When she was fourteen years old, in 1876, she joined the First Presbyterian Church. She and her mother had come here in 1873 to live. She married Mr. Christian June 2, 1884 in First Presbyterian Church of Richmond. They lived in several different places and finally

moved back to Charlotte about a year prior to her death. She was survived by her husband, her mother and two infant children, Julia Jackson Christian and Thomas Jonathan Jackson Christian, who was one year old the day his mother died.

The funeral of Julia Jackson Christian was held, with military honors, in the First Presbyterian Church on the afternoon of her death, August 30, 1889. Her maternal grandfather, the Rev. Robert Hall Morrison had been the pastor there from June 8, 1827 to April 3, 1833. The Rev. Edward Mack of First Church conducted the funeral, assisted by the Rev. R. C. Reid, pastor of Second Presbyterian Church.

An account of the funeral in detail was published in the *Charlotte Chronicle* of August 31, 1889 and reads in part:

The funeral services were conducted at the First Presbyterian Church yesterday afternoon with military honors. Both sides of Trade St. were lined with people as the funeral procession filed slowly by. At the head . . . marched the Hornets Nest Riflemen with muffled drums and reversed guns. The flag, all tattered and torn in the Confederate service, was draped in crepe . . . Around the church marched the soldiers . . . They halted and stacked arms in front of the church, filing in one by one on both sides of the pulpit. Beyond the pulpit stretched the Stars and Bars, the flag in which Stonewall Jackson's body was wrapped in the last funeral rites. Shortly before the great soldier's death, the Congress of the Confederacy had adopted a design for their flag and a large and elegant model had just been completed, the first ever made, which was intended to be furled from the roof of the capital. This flag the President of the Confederacy sent as the gift of the country, to be the winding sheet of the corpse. Thus the same old flag . . . was unfurled once more to wave over the remains of his only daughter. The General's sword lay upon the coffin.

A second service was held in Lexington, Va., in the Presbyterian Church on Sunday, September 1, 1889, and interment was in the Cemetery there beside her father, where she had asked to be buried. The *Charlotte Democrat*, of which Mr. Christian was editor, carried a long article on the death and funeral in the September 6 issue.

Julia Jackson Christian, daughter of W. E. and Julia Jackson Christian married Mr. E. Randolph Preston, a son of Dr. John A. Preston, pastor of First Church 1893-1896. She is now, 1982, a resident of the Presbyterian Home at High Point, N. C.

FUNERAL OF MRS. "STONEWALL" JACKSON
in the
FIRST PRESBYTERIAN CHURCH
March 26, 1915

Mrs. "Stonewall" Jackson, wife of General Thomas Jonathan Jackson, died at her home on West Trade St., Charlotte, N. C. on March 25, 1915.

She was Mary Anna Morrison, daughter of the Rev. Dr. Robert Hall Morrison and Mary Graham Morrison. She was the granddaughter of William and Abigail McEwen Morrison of the Rocky River Church, Cabarrus Co., and of General Joseph Graham and Isabella Davidson Graham of Mecklenburg and Lincoln Counties. She was the great-granddaughter of John Davidson, signer of the Mecklenburg Declaration of Independence, and his wife, Violet Wilson Davidson. Dr. Morrison was pastor of First Church 1827-1833. He was also the founder and first president of Davidson College.

General and Mrs. Jackson, married in 1857, had two daughters, one of whom died in infancy and the other, Julia Jackson, wife of William Edmund Christian, died in 1889. The account of her funeral is in the preceding pages.

The funeral of Mrs. Jackson, who was mourned by a host of people all over the South, took place in the First Presbyterian Church at 5 o'clock on March 26, 1915. Dr. David H. Rolston, pastor, conducted the service. On the pulpit were the pastors of the other Presbyterian churches of the city, Dr. W. J. Martin, president of Davidson College and the Rev. Dr. John L. Caldwell, president of Queens College.

During the service three favorite hymns of Mrs. Jackson were used; "How Firm a Foundation," "I Heard the Voice of Jesus Say," and "My Faith Looks Up to Thee." Dr. Rolston read II Corinthians 3, a favorite of Mrs. Jackson's and the chapter that General Jackson had read at the last family prayers he held before leaving to join the army.

The choir was composed of: Misses Antoinnette Glenn, Adelaide Moseley, Nell Dixon and Mrs. Horace Johnston, sopranos; Miss May Oates, Miss Beck, Mrs. Pat Williams, altos; Messrs. F. H. Andrews, D. F. Summey of Cincinnati, kinsman of Mrs. Jackson, and Mr. W. C. Rankin, tenors; Messrs. John George Harris and T. F. Gordon, basses.

Before the funeral the Mecklenburg Camp of Confederate Veterans

marched to the residence where the body of Mrs. Jackson had lain in state all day. The veterans formed an aisle through which the members of the funeral party passed. The members of the Stonewall Jackson Chapter U. D. C., Mecklenburg Chapter DAR and the Julia Jackson Chapter, Children of the Confederacy, formed at the residence. There were two companies of local military, the Hornets' Nest Riflemen, the Coast Artillery Company and the Boy Scouts escorts for the funeral procession. Thousands lined the streets around the church and along the route to the Southern Railway station.

At the church the procession passed into the building between lines of soldiers drawn up in battalion front, at "present arms." The active pallbearers were. Messrs. Heriot Clarkson, C. M. Carson, H. H. Orr, Dr. R. L. Gibbon, Col. T. L. Kirkpatrick, O. L. Barringer and Robert Glasgow. The honorary pallbearers were: Capt. S. B. Alexander, Dr. George W. Graham, Major A. G. Brenizer, Rev. E. A. Osborne, F. B. McDowell, G. E. Wilson, E. D. Latta, R. A. Dunn, E. T. Cansler, W. W. Watt, J. H. Weddington, Wade H. Harris, Henry M. McAden and Mr. Willis I. Henderson. The Confederate veterans acted as an escort of honor to the Church entering in advance of the funeral party.

After the service the procession was re-formed and accompanied the body to the train station where the funeral car was waiting. A squad of the Fifth Company of the Coast Artillery kept vigil as a guard of honor in the funeral car on the trip to Lexington, Va. where Mrs. Jackson was buried beside her husband and daughter. A large group of Charlotteans went to Lexington to attend the interment.

On Saturday, March 27 at 11 o'clock, a Memorial Service was held in First Presbyterian Church. The meeting was presided over by Rev. E. A. Osborne, Chaplain of the Mecklenburg Camp of Confederate veterans. Mrs. Eugene Little of Wadesboro, state president of the United Daughters of the Confederacy, paid tribute to Mrs. Jackson.

CHAPMAN-ALEXANDER FAREWELL
in
FIRST PRESBYTERIAN CHURCH YARD

Probably the largest gathering ever held in the yard of the First Presbyterian Church took place on Monday, May 10, 1915. The occasion was the farewell to Dr. and Mrs. J. Wilbur Chapman and

Mr. Charles M. Alexander and others of their team. The crowd was estimated at 10,000 to 12,000, men, women and children.

A picture of the crowd was taken which appeared in *The Charlotte Observer* of May 11 with a rather lengthy write-up. The picture was taken by the photographer leaning far out of one of the windows over the entrance to the church. Mrs. Syd Alexander gave Mrs. Fore a copy of the picture which she placed in her Scrapbook.

Dr. Chapman and Mr. Alexander had conducted the largest city-wide revival up to that time in a special tabernacle on East Avenue with a seating capacity of 6,000. Dr. Chapman was the preacher and Mr. Alexander the choir director and song leader. The choir was estimated at about one thousand at most meetings.

Beginning on April 4 the meetings continued until May 10 when the group was bid farewell. The *Presbyterian Standard* of May 12, 1915 gave the following account of the farewell.

The farewell meeting on Monday afternoon in the First Church yard was one of the most impressive we have ever witnessed. The great space was covered with an expectant mass of men, women and children . . . A high platform had been erected, from which the addresses were made. Dr. Vines of the Baptist Church, chairman of the committee, made a most appropriate address, and was followed by Dr. Rolston, who read a series of resolutions, adopted by the committee, and in a very bright speech he presented Dr. Chapman with a gold headed cane. Dr. Chapman responded in the spirit, and then spoke very tenderly of the impression made upon them by the Charlotte people.

CENTENNIAL CELEBRATION of FIRST PRESBYTERIAN CHURCH 1832-1932

The 100th anniversary of the organization of the First Presbyterian Church was celebrated November 16-20, 1932. The church was formally organized on Sunday, August 26, 1832,* but the Centennial was postponed until November since many people were out of town in August for summer vacations.

The first service was held on Wednesday night, November 16, with

* See chapter 3, Organization of the Church for more on this date.

"Church Night." Dr. Albert Sidney Johnson, the pastor, presided. Greetings were brought by the Rev. Charles R. Nesbit, D.D., pastor of Caldwell Memorial Church for the churches of the city and county. Mr. R. A. Dunn, an Elder in First Church and former Moderator of the General Assembly gave a history of the First Church from its beginning.

Friday night, November 18, continued the celebration with a service called "Societies Night." The Rev. Walter M. Walsh, D.D., of Big Stone Gap, Va., a former member of First Church presided. Mrs. Elizabeth Chambers Holt gave a paper on the "History of Young People's Societies"; Mrs. J. A. Fore, "Historic Incidents and Events"; Mrs. T. B. Whitted, "History of the Auxiliary" and Mr. Philip F. Howerton, "History of Men's Foreign Missionary Society." Mrs. J. Nick Sloan sang "Consider the Lilies" and Mr. Upchurch sang "Into the Garden My Master Went."

Many relics of the church were displayed at this time: the old melodeon and the silver communion service both used before the War Between the States; engraved pew deeds, photostatic copies of the deeds to the church property and an old newspaper with the account of the 1897 General Assembly Meeting in First Church on the 250th anniversary of the Westminster Assembly.

On Sunday morning, November 20, Dr. Edward Mack, professor of Old Testament Exegesis at the Union Theological Seminary in Richmond, Va., and former stated supply at First Church, preached the sermon. His text was Psalms 11:3, "If the foundations be destroyed what can the righteous do?" In his sermon he said, "... humanity is becoming too much wedded to the world and that greed is dulling sensibilities to the worship of God. . . . a return to the old standards is needed. . . ."

Sunday afternoon at 3:30 the last service of the celebration was held. The Rev. Clyde Walsh, a former member of the church, presided. A history of the Sunday School was given. Miss Madeline Orr gave the first 80 years and Mrs. W. M. Wilcox gave the last 20 years.

Large crowds attended all of the services according to the newspaper accounts which Mrs. Fore preserved in her Scrapbook. She also preserved a bulletin of the occasion which is in her Scrapbook at the Historical Foundation in Montreat, N. C.

JUBILEE CELEBRATION
of
ORGANIZATION OF THE SOUTHERN
PRESBYTERIAN CHURCH

On Sunday afternoon, November 22, 1936, the First Presbyterian Church celebrated the 75th anniversary of the organization of the Presbyterian Church in the U. S. in Augusta, Ga. on December 4, 1861. At the same time the 105th anniversary of the organization of the First Presbyterian Church on August 26, 1832,* was also celebrated.

Mr. McAlister Carson, Elder of First Presbyterian Church, presided. The Rev. L. P. Burney, pastor of historic Sugaw Creek Presbyterian Church, the mother church of First Presbyterian, offered the prayer. Dr. E. G. Gammon, pastor of Myers Park Presbyterian Church, read the scripture. His church was a daughter of First Church.

Dr. Ben R. Lacy, Jr., President of Union Theological Seminary, delivered the address in which he reviewed much of the history of First Church and the Southern Presbyterian Church. Many of the people prominent in both were personally known to Dr. Lacy. He based his talk on the words of Paul to Timothy, "I have fought a good fight." He charged his hearers, "to fight the good fight, to keep the faith."

During the service the brass markers on pews honoring five former members of the church were dedicated. The inscriptions on the markers read as follows:

"John Irwin-a charter member. In grateful remembrance of his gift 1835."

"Mrs. Stonewall Jackson (Mary Anna Morrison) occupied this pew."

"Lt. Gen. D. H. Hill, C.S.A. Ruling Elder 1867-1876."

"Zebulon Baird Vance, Governor and U. S. Senator of N. C."

"Harriet Espy Vance, Member of this church."

"Rev. Walter M. Moore, D.D., LL.D. President Union Seminary. Son of this church."

At the time of this service there were a number of descendants of those notables who were still members of the church.

* See chapter 3 for more on this.

Relics of the church were on display at the left of the pulpit and the congregation was invited to view them after the service. These included the pulpit Bible, 84 years old; silver communion service; small melodeon used before the War Between the States; pictures, pew deeds, etc.

The Historical Committee for the Jubilee was: Mrs. J. A. Fore, Chairman, Mrs. Parks Kirkpatrick, Miss Madeline Orr and Miss Julia Alexander.

The officers of the Women's Auxiliary preparing the program were: Mrs. James Boyce Hunter, President; Mrs. Fred B. Helms, Vice-President; Mrs. T. E. Efird, Secretary, Mrs. W. B. McClintock, Treasurer, and Mrs. J. A. Fore, Historian

Earlier, in connection with this celebration, the Intermediate Department of the Sunday School had marked two trees in the church yard with bronze markers. These trees had been planted in 1919 in memory of Dr. David H. Rolston, pastor of First Church and Mack DeArmon, a member, both of whom died during World War I. This ceremony took place on September 13, 1936. Mack's birthday. The marker to him was placed in appreciation and love for Frank W. DeArmon, Superintendent of the department.

The program included: a cornet solo by David Rolston Johnston, namesake of Dr. Rolston; introductory remarks by Dorothy Glenn; Bible reading by Elsie Moseley, "Why I Am Glad to Mark Dr. Rolston's Tree," by David Johnston; "Mack DeArmon's Tree" by Bobby Trotter and a prayer by Peter Young.

HOLY WEEK SERVICES

These have been held in First Church since 1953 with the exception of 1958-1961. They have been made possible by the C. C. Beam Fund.

Mr. Beam was the Executive Secretary of First Presbyterian Church, Charlotte, N. C., 1919-1923. In 1923 he became the Superintendent of the Presbyterian Hospital, Charlotte, and served in this position until his retirement in 1944. He was Superintendent Emeritus from 1944-1950. Davidson College honored him in 1944 with the Algernon Sydney Sullivan Award for faithful and distinguished service to his fellowman. He died March 9, 1950.

Mr. Beam wrote in his last will and testament that the income from his estate should be used "for the support of the preaching of the Gospel of Jesus Christ and Him Crucified as the Only Means of Salvation, as the said preaching shall be provided or designated by the Session or the governing body of the First Presbyterian Church of Charlotte, N. C., or the lawful successors of the Presbyterian faith."

The proceeds of the trust fund have been used for many years in accordance with Mr. Beam's wishes in the support of the Holy Week services. A large portion of the expenses of the televised services of the First Presbyterian Church over WSOC is paid also by the "Beam Fund." First Presbyterian Church will always be indebted to the Rev. Mr. Beam.

There are noon services Tuesday through Thursday and a Candle-light Communion Service Thursday night between Palm Sunday and Easter.

The following guest preachers have been the speakers. They are all prominent Presbyterian ministers.

1953—Dr. John S. Bonnell	1970—Dr. James A. Jones, III
1954—Dr. George M. Docherty	1971—Dr. Charles E. S. Kraemer
1955—Dr. Louis H. Evans	1972—Dr. John A. Redhead
1956—Dr. Charles B. Templeton	1973—Dr. Ernest T. Campbell
1957—Dr. David A. MacLennan	1974—Dr. Joseph B. Mullin
1962—Dr. William Benfield, Jr.	1975—Dr. Bryant B. Kirkland
1963—Dr. Julian Lake	1976—Dr. Edmund Steimle
1964—Dr. J. Sherrard Rice	1977—Dr. Ernest Lee Stoffel
1965—Dr. John A. Redhead	1978—Dr. David H. C. Read
1966—Dr. John H. McKinnon	1979—Dr. Louis H. Zbinden
1967—Dr. George A. Buttrick	1980—Dr. Kenneth Pfifer
1968—Dr. Bernard Boyd	1981—Dr. Albert C. Winn
1969—Dr. Fred R. Stair, Jr.	1982—Dr. George M. Docherty

WILLARD LECTURES

In memory of Charles R. Willard, Jr., in 1978 his father and mother endowed an annual series of lectures on the Christian Faith and Life. Charles was the son of Charles Randolph and Lydia Stewart Willard. Born in 1948 he grew up in First Church.

He graduated from Country Day School in 1966, where he was a

National Merit Scholarship Finalist. He then attended the University at Chapel Hill and Charlotte. In 1968 he entered the army, later volunteering for the distinguished 75th Ranger Battalion. He was awarded two Bronze Stars, one for his company and one for individual valor.

On January 7, 1970, he was killed in military action in Vietnam. Friends at Country Day wrote of him:

If life is measured not by accumulation of years but by the intensity with which it is experienced, and wealth is computed not by the attainment of possessions but by the depth of friendship, then Charles lived both a rich and full life.

The first series was held February 19-21, 1978, with Dr. Balmer Kelly, retired professor of Biblical Theology at Union Theological Seminary, the lecturer. The studies were based on Philippians.

Dr. Mary Boney Sheats, Chairman of Agnes Scott College's Department of Bible and Religion conducted the second series February 18-20, 1979. The theme was "the Challenge of Wisdom Literature."

February 10-12, 1980 Dr. William Van Arnold, associate professor of Pastoral Care at Union Theological Seminary, was the lecturer. His theme was "Living and Caring in the Christian Faith."

The speaker for the fourth series March 8-10, 1981 was Dr. Julian Lake, retired pastor of First Presbyterian Church, Winston-Salem, N. C. His series was entitled, "Experiments in Private Prayer and Pondering."

Dr. Balmer Kelly was the lecturer for the fifth series held March 7-9, 1982. His overall theme was "I Believe that God Believes in Me," based on the First Letter of John.

By this series of Lectures, his family and church remember his life with thankfulness and love, and we praise God for the gift of life that cannot be ended.

CHAPTER XVI

Sesquicentennial Celebration

IN January 1980 a committee was appointed and began work on plans for the celebration of our 150th anniversary of the founding of the church. Mrs. James E. Martin, Jr. (Wardie) agreed to be the chairman.

Many projects were discussed and decided on. Each member of the committee had a special responsibility. Announcements were made in *Tradewinds*, the church news publication, bulletins and in various group meetings.

Finally 1982 arrived. The 150th Anniversary Celebration Kick-Off was held on January 10, in Fellowship Hall with a covered dish supper.

The attractive programs had on the front the logo designed by Eugene Payne, a talented artist and member of the church. Wardie Martin, chairman of the Sesquicentennial Committee gave a background of the celebration after an "Old Timey Hymn Sing" led by Gene Davis. The group really enjoyed that.

Mayor Eddie Knox brought greetings from the city of Charlotte. Special speakers were Mrs. Abigail Carson, Sam Smith and Frank Hand. They shared some of their recollections of the past.

An original mural painted by Mrs. Carolyn Saunders with many items from our church history and activities was unveiled. Other artists of the congregation presented their paintings. All of these were hung and are most attractive.

Banners for Fellowship Hall were designed by Jeff Lane and made by some of the women of the church. The designs are various Christian symbols. They are colorful and add much to the room.

The highlight of the celebration was Homecoming Weekend held April 30–May 2. On Friday and Saturday nights an original historical drama, “Open the Door” was presented in the sanctuary. Written and directed by Mrs. Virginia Satcher with authentic costumes by Lisa Adams, it depicted life in the church for the past 150 years. Mrs. Satcher not only wrote and directed it, but composed music for it. The title comes from the rhyme, “Here’s the Church; Here’s the Steeple; Open the Door and See all the People.”

The actors, both children and adults were well-chosen and trained; they made the church’s history come alive. First Church is deeply indebted and grateful to Mrs. Satcher for her time, talent and dedication to this project.

The Sunday morning worship service was one we will always remember. There was a large congregation in attendance. Many former members of the church had come back for this celebration.

Special invitations had been sent to our former DCEs, Seminary Interns and members who became ministers (there were a number of pulpits without their pastor that day). A very special invitation had been sent to Mrs. Julia Jackson Preston, now in her nineties, but she was unable to come. Mr. Hall Morrison Irwin, a resident of Charlotte and a descendant of both the Reverend Dr. Robert Hall Morrison and Mr. John Irwin, benefactor of the church, was present. At the close of the service these were all recognized.

A feature of the service was the music. The Davidson College Brass Ensemble, under the direction of Prof. William Lawing, played during the service and afterward at the luncheon on the lawn. One of the selections was the offertory anthem, “Let the People Praise Thee, O God” by William Mathis, composed for the royal wedding of Prince Charles and Lady Diana in 1981. Our choir director, Earl Berg, had arranged it for the choir, organ and brass.

One of the organ preludes was written by Joseph W. McLaney, Jr., a sixth generation member of the church and a choir member. He used two well-known tunes for the hymn “For All the Saints” as a basis, and combined them with musical reminders of our Scottish roots.

The first anthem was an “Old shaped-note melody” arranged for “How Firm a Foundation” dedicated to the memory of Mr. Walter Banks Reid. His father had learned it in a mid-nineteenth “singing school” and taught it to his family and to his grandchildren. After a

Sunday evening worship service Mr. Reid had sung it to Eunice Berg, the church organist. She had kept it for years and arranged it for the choir. Morris Spearman, his grandson, was the soloist.

Three of the fourteen senior ministers of the church since its founding were in the pulpit. Dr. Hughs presided, Dr. Kraemer preached the sermon and Dr. Stoffel had the pastoral prayer.

The title of the sermon was "Who Is Our Neighborhood?" The scripture lessons were Deuteronomy 6:1-12 and Luke 10:25-37. Excerpts from the sermon follow.

Today, this 150th anniversary celebration, we are thankful for those who have established and maintained this church here; its feet solidly planted in the middle of Charlotte's commercial community and its spire pointing far beyond the skies. The people who put this church here, and the people who have kept it here knew about the importance of making a living. They knew about the importance of the world of commerce. But they knew also that there is more to life than just making a living. They knew that people need a place to worship, to look beyond these immediate pressures and to reflect on life. "What does life mean in relation to other people; what does life mean in relation to the whole of meaning? What does life mean in relation to God?"

Dr. Kraemer then cited some of the things various ministers had done through the years, and went on to say:

Now we come to these three preachers here this morning, the "living preachers" using the description loosely. When I first came to this church in 1945 I found a people ready (most of them) to witness to Christ in this neighborhood in very practical and specific and Christian ways. In some ways some of the people had not fully accepted that new people were coming into the church, not from the old families. For example when I suggested that the financial campaign be inclusive of all the members, some objected "it would not be gentlemanly to ask these new people to give to our church." And when I suggested rotating the officers of the church there was little disposition to accept that.

That is one reason I was so favorably impressed by the leadership Dr. Stoffel brought. He was pastor 1955-72. He led the people to an every-member-canvas and a rotary system of officers with such a right kind of leadership that they thought they did it themselves. That was just a part, of course, of what he did.

One of the things that impresses me most since Dr. Carswell Hughes came to be pastor in 1972 is the number of church members who are involved in this ministry. I do not know of any church anywhere which has enlisted more people and inspired them with a sense of their own opportunity to witness for Christ not by just what they say, but by what they do. "These people really love each other," another retired preacher said to me recently.

Dr. Stoffel's pastoral prayer follows:

In this time of remembrance we come, O God, as the generations before us, to seek Your blessing and to speak Your praise. We give thanks for those who have gone before us, who have built this church by faith, provided its buildings and appointments for our worship and nurture. We give thanks for those who, through the years, have given of themselves, their substance and their talents that it might prosper and serve in the name of Christ.

We remember them today—those whom we have known, whom we have loved and lost awhile—and those unknown to us. For all who in this place have sung the songs of faith and sought the throne of grace in prayer for themselves and for others, we give You thanks and praise. Above all we are thankful that You have preserved a witness here that has remained strong for Christ in the heart of this city. To You belongs the praise, not to us nor to those who have gone before us. "Not unto us, but unto Your name be glory."

Now we look toward the future. We acknowledge that we are not saved by looking to the past and celebrating only its successes. We pray for strength to be faithful to the future. We pray for those who will come after us with new dreams. In Your mercy continue to raise up men and women who shall be led to put their hands and hearts in this place. Let this church continue to lose its life in the service of Christ and people, and its joy be only in the life which it shall find by so casting away all other lives.

So help us to continue to be a place where the weary find rest; the bereaved are comforted, and the poor in spirit have good news preached to them. So help us to be true prophets, speaking and standing for justice, knowing no fear except the fear of God, which is the beginning of all wisdom.

And when the fight is fierce, the warfare long, let us continue to hear "the distant triumph song" of those who now rest from their labors; until we all come with them to Mount Zion and the Holy City. Before You we

celebrate this day with all that is within us; through Jesus Christ our Lord, to whom with You and the Holy Spirit be all honor and glory, world without end. Amen.

Following the worship service a catered lunch was held on the lawn. Over seven hundred reservations had been made. All present enjoyed the food and fellowship.

For years the date of the organization of the church has been given as the fourth Sunday in August 1832. Records of the Presbytery show it was organized September 5, 1821 by Concord Presbytery in session at Hopewell Church. This is shown in detail in chapter 3 of this work.

In 1932 when the Centennial Celebration was held, Mrs. Fore, church historian, in a booklet published in connection with the event, after citing a number of references on the question, wrote: "These records show conclusively that the Charlotte Church was organized in 1821."

However, no official action was taken to change it in the church records, so the 1832 date continued to be used for fifty more years. It has now been corrected and approved by the session.

We celebrated the Sesquicentennial in 1982, but we really are 161 years old. Maybe in 2021 the 200th anniversary will be held. If so, we hope the motto will still be, "For Christ in the Heart of Charlotte."

Appendices

APPENDIX A

CALENDAR OF IMPORTANT DATES

The material in this history is organized topically. This chronological listing may be of interest.

- 1762 December 11. Mecklenburg County created by Act of the Legislature, from Anson County to be effective February 1, 1763.
- 1767 January 15. 360 acres purchased for site of Charlotte by Abraham Alexander, Thomas Polk, and John Frohock from George Augustus Selwyn for ninety pounds.
- 1768 December 3. Charlotte incorporated.
- 1774 Charlotte designated the County Seat of Mecklenburg.
- 1775 May 20. Mecklenburg Declaration of Independence signed at Charlotte.
- 1779 According to one source the Rev. Dr. Alexander McWhorter received a call from the congregation of Charlotte, N. C. He accepted and stayed for a brief time.
- 1780 September 26. Lord Cornwallis and his men occupied Charlottetown.
October 12. Cornwallis withdrew from Charlotte, "that hornets' nest" as he called it.
- 1805 Rev. Samuel Craighead Caldwell, pastor of Sugar Creek Church, began preaching to the Presbyterians in Charlotte. This continued until his death in 1826.
- 1815 The property bounded by Trade, Church, Sixth and Poplar Streets set aside for a church and cemetery by the Town Commissioners. (The first known burial in the old cemetery is dated 1774.)
- 1818 A church building was begun for the use of all denominations.

- 1819 November 16. William Davidson sold several lots to the Town Commissioners for a consideration of \$125.00. The deed states "the aforesaid lotts (sic) are granted to the aforesaid Commissioners and their successors for the use and benefit of a church now building."
- 1821 September 5. Concord Presbytery in session at Hopewell Church, Mecklenburg County, was petitioned by a number of inhabitants of Charlotte to be formed into a congregation. This "was cordially acceded to." Thus the Charlotte church was organized at that time.
- 1823 The Town Church was dedicated in August, the Rev. Dr. James McRee preaching the sermon and offering the prayer.
- 1825 March 22. Notice in the *Catawba Journal* requesting those who took subscriptions for building the church, and who took pews for the year ending August 24, also subscriptions for the purchase of a bell, to make immediate payment.
- May 3. Notice in *The Catawba Journal* of a meeting to be held in the Presbyterian Church relative to the establishment of a Sunday School.
- May 20. The fiftieth anniversary celebration of the Mecklenburg Declaration of Independence held in the Presbyterian Church.
- 1826 August 22. Notice in *The Catawba Journal* speaks of the "Ring-ing of the bell."
- October 3. The Rev. Samuel C. Caldwell died. He had preached to the Presbyterians in Charlotte from 1805 or 1807.
- 1835 December 12. Mr. John Irwin, a Town Commissioner and a Presbyterian, was deeded the church property "in trust for the Presbyterians." He had paid off the remaining balance of \$674.00 on a \$1,500.00 note the Commissioners had made in order to complete the church building.
- 1841 March 24. Mr. Irwin deeded the property to the trustees of the Presbyterian Church. It was said that he had been repaid only in part and that he contributed liberally to the fund raised by the church members.
- 1857 New building constructed on the site of the original one, a part of which remains in the present building: the facade, narthex and foundation tower of the steeple.
- 1862 Bell removed from steeple to replace the Town Bell given to the Confederate government.
- 1865 May 5. The General Assembly of the PCUS convened in First Church

- 1865 The first organ purchased in Charleston by some members and hauled to Charlotte by mule freight.
- 1873 May 3. New bell positioned. As no other bell is mentioned it is supposed that this is the bell still in the steeple.
October 22. Second Presbyterian Church organized at which time the original church became the First Church.
October. Pews became "free".
- 1876 Manse constructed for minister and family.
- 1879 August-October. Extensive repairs to the church both exterior and interior. The walls of the sanctuary were newly plastered and frescoed.
- 1883 May 4. Steeple pulled down preparatory to building new one.
- 1884 Late June or July the new steeple completed.
- 1889 November 29. A notice in the *Charlotte Democrat* said that the First Presbyterian Church would soon have electric lights.
- 1892 January 10. Dr. A. W. Miller died. Funeral held in the church. The only known picture of the interior was made when his body lay in state.
- 1894 March 25. The congregation approved the proposed plans for an addition to the church to provide classrooms for the Sunday School and other needed rooms.
July 7. First brick of the new addition laid.
July 18. The cornerstone laid with appropriate ceremony.
- 1895 Sanctuary rebuilt with exception of the facade, narthex and foundation tower of the steeple. Extended 20 ft. toward Fifth Street.
March 9. Mr. L. B. DeQuentine arrived in Charlotte to begin frescoing the walls of the church.
March 22. D. A. Tompkins Co. given contract to wire the church.
April 21. New sanctuary dedicated.
- 1897 May 5. The General Assembly convened in the church for the second time.
- 1899 August 6. The new organ used for first time.
- 1916-1917 Sunday School building doubled in size by addition of the Burroughs Building.
- 1920 May 20. The General Assembly convened in the church for the third time.
- 1932 November 16-20. Centennial Celebration of church held based on the 1832 date for the organization of the church.
- 1936 November 22. The church celebrated the 75th anniversary of the

- organization of the Presbyterian Church in the U. S. in Augusta, Georgia on December 4, 1861.
- 1942 Old bell returned to the church.
- 1946 May 12. Congregation approved a Building Committee for enlarging the building to take care of the work of the church.
- 1947 The Child Development Program was started.
- 1950 July 16. Ground breaking ceremony for new building. Work was delayed due to shortage of steel. At the time this was under construction a part of the old building was remodeled into the chapel.
- 1952 April 20. A brief ceremony was held in Fellowship Hall after which those present were invited to visit all parts of the new building and the Chapel.
- 1953 Holy Week Services were begun. They have been held since then with the exception of 1958-1961.
- 1958 April 24. The General Assembly convened in the church for the fourth time.
- 1959 July 19. The congregation approved the second phase of the building program.
- 1960 August 2. Demolition of the old manse began.
December 18. The moderator informed the session that the organ in the sanctuary was no longer usable.
- 1961 April 9. Classes met in the Office-Educational building for the first time.
May 7. The Sunday worship service was televised for the first time.
- 1962 January. The organ was dismantled and shipped to the Schlicker Organ Co., Buffalo, New York where it was completely rebuilt.
- 1964 January. The rebuilt organ was returned and installed.
February 16. The organ Dedication Service was held during the morning worship service. At 5 P.M. a Dedication Program was held.
- 1969 September. The Community School of the Arts began as the School of Music.
- 1970 The Jones Memorial windows over the front entrances were installed.
- 1974 February 24. Color cameras were used for the first time in televising the morning worship services.
- 1975 December. Junior Church was initiated for children in the first and second grade during the regular morning service.
- 1976 April 4. New pulpit furniture and communion table were dedicated. They replaced the 1895 set.

- 1978 The annual Willard Lectures began in memory of Charles R. Willard, Jr. killed in Vietnam.
- 1978 June. A set of hand bells given the church.
- 1980 February 10. The needlepoint covers on the pulpit chairs dedicated.
- 1981 May. Fellowship Hall got a face-lift. Carpeting was laid, window curtains were hung, a new stage curtain replaced the old one.
July 12-15. The first Vacation Congregational School was held. There were classes for all age groups following at 6 P.M. supper.
November 15. An electronically controlled bell ringer was given the church.
- 1982 The Sesquicentennial Celebration of the organization of the church was held based on the 1832 date. Many activities took place.

APPENDIX B

ORGANIZATION OF THE FIRST PRESBYTERIAN CHURCH CHARLOTTE, NORTH CAROLINA CHRONOLOG

- 1795 October 1. Concord Presbytery set off from Orange Presbytery by the Synod of the Carolinas in session at New Providence Church.
- 1818 Letter from Rev. Samuel Craighead Caldwell, dated September 22, published in two Connecticut newspapers, *The Religious Intelligence* and the *Christian Herald*, quoted by Miss Madeline Orr: "The Ladies in Charlotte and Sugar Creek have made their pastor a member for life of the American Bible Society and the United Foreign Missionary Society." (Miss Orr noted that this is important as it is our first contemporary record.)
- 1821 September 5. Concord Presbytery in session at Hopewell Church, Mecklenburg County, was presented a supplication from a number of inhabitants of Charlotte to be formed into a congregation. This was cordially acceded to. (See minutes of Concord Presbytery of this date.)
- Records of Sugar Creek Church on the subject read: "In 1821 the Charlotte members of Sugar Creek church petitioned to be formed into a separate congregation."
- 1823 Presbytery in session at Steele Creek, April 3, ordered Rev. Samuel Craighead Caldwell to supply Charlotte 1 Sabbath.
- In session at Lincolnton, September 5, directed Rev. John Williamson to supply Charlotte 1 Sabbath.

- 1824 April 6. Presbytery met at Charlotte.
 October 4. The *Catawba Journal*, a weekly paper began publication at Charlotte, the first to be published here.
 October 24.. Mecklenburg Presbytery set off from Concord Presbytery by the Synod of North Carolina.
- 1825 Charlotte Church reported to General Assembly.
 April 5. Mecklenburg Presbytery held its first meeting at New Providence Church. Rev. S. C. Caldwell was elected the moderator.
 The Rev. S. C. Caldwell preached a sermon addressed to the several churches he had served. Charlotte was listed as one of the six. (Miss Orr found this in the files of the Presbyterian Historical Society in Philadelphia.)
- 1826 Charlotte Church was reported to the General Assembly.
 October 3. Rev. Caldwell died. He had preached in Charlotte from 1805 or 1807. At the time of his death he was pastor of Sugar Creek Church.
- 1827 June 8. Mecklenburg Presbytery in session at Sugar Creek Church where two calls were presented the Rev. Robert Hall Morrison. One from the congregation at Charlotte for one-third of his time, the other from the congregation of Sugar Creek for the remaining two-thirds. Mr. Morrison having previously apprised Presbytery of his intention to accept the calls was immediately installed as pastor of the congregations of Charlotte and Sugar Creek.
 In the first extant record book of Sugar Creek Church in the handwriting of Dr. Morrison, who acted as clerk of the session during his ten year pastorate is recorded:
 Having received unanimous calls from the churches of Sugar Creek and Charlotte, R. H. Morrison was installed pastor of said church (Sugar Creek) in the spring of 1827. (N.B. The term "churches" is used here.)
 Then follows a list of the church members made at that time since no such list had been found. Also additions, decisions, deaths, dismissions, etc., kept in behalf of the session.
 October 6. Mecklenburg Presbytery dissolved by the Synod of North Carolina.
- 1828 April 4. Last meeting of Mecklenburg Presbytery. (N.B. See under 1869.)
- 1829 The Charlotte Church, Rev. R. H. Morrison pastor, reported to General Assembly: 3 added to the church and 7 infants baptized.
- 1832 The first extant record book of First Church, in the handwriting of Rev. Abner J. Leavenworth has: "On the 4th Sabbath of August

1832, 36 persons connected themselves with the church, which was organized at that time, and David Parks and Nathan Carroll were appointed elders." There is nothing in the minutes of session other than this statement.

The first list of members is headed: List of Members Up To And Including August 1832. The names are in two columns, the second is headed: Members admitted 4th Sabbath of August, 1832, the fruit of a previous revival.

Dr. Morrison made an interesting historical note in the records for September 1832, "This was a time of deep and joyful interest in God's people. . . . During that year of deep impression seventy-eight men were added to Sugar Creek Church and thirty-seven to that of Charlotte."

Miss Orr quoted from an article in the *Southern Religious Telegraph* of August 10, 1832, describing the revival in Charlotte. About that time two young ministers of the Baptist church came to town and started preaching. On the 28th ultimo there were 75 persons who professed their faith in Christ, as a result of the protracted meeting which continued for thirteen days.

According to a note added by Miss Orr, our old session book says the two were Messrs. Furman and Barnes and that both Dr. Morrison and Mr. Leavenworth helped in the services.

There was an article written by the Rev. Thomas J. Allison and published in the *North Carolina Presbyterian*, June 3, 1898, which is most informative on the subject. Mr. Allison was then pastor of Sugar Creek Church and got interested when he was writing a sketch of that church. Among other things it said: "There is absolutely nothing in the minutes of the spring and fall meetings of the Presbytery for the year 1832 touching the matter of the organization of a church in Charlotte, and no mention of anything of the kind from 1827 through 1833."

He further says: "Now the testimony of the Records of the Presbytery disprove the two statements of Mr. Leavenworth. One that the church was organized in 1832, whereas the only minute (sic) in all the Records is that of September 5, 1821 when the church was organized."

A search of the *Miners and Farmers Journal*, the paper being published in Charlotte in 1832 has no mention of the organization of a church in the August or September issues. Surely if there had been such an event, it would have been included in the newspaper.

1833 April 3. Concord Presbytery in session at Rocky River Church,

recorded in the minutes is: "The pastoral relationship existing between the Rev. R. H. Morrison and the church at Charlotte was dissolved at the request of the parties concerned.

- 1834 May 3. This is also in the handwriting of the Rev. Leavenworth and follows the above quoted entry by him. "On Saturday, May 3, 1834, the Rev. Abner J. Leavenworth was duly installed as pastor of the Presbyterian Church and congregation in Charlotte, being the first minister who has ever sustained a pastoral relation to this Church and people." (N.B. This is in error since the Rev. Morrison had previously served as a part time duly installed minister. Mr. Leavenworth was the first full time minister.)
- 1837 March 8. Minutes of the Concord Presbytery in session at Thyatira Church, Rowan Co., show that Dr. Morrison's pastoral relationship with Sugar Creek Church was dissolved. (N.B. Rev. Allison noted that the fact that his relationship with the two churches was dissolved at different times, by two distinct acts of the Presbytery, proves his distinct relation to each of them.)
- 1869 October 16. Mecklenburg Presbytery was set off from Concord Presbytery a second time by the Synod of North Carolina.

APPENDIX C

LIST OF MEMBERS UP TO AND INCLUDING AUGUST 1832

First list given in
oldest Session Book

- | | |
|----------------------------------|----------------------------|
| 1. Margaret Blake | 20. Mary McConnaughey |
| 2. Nathan B. Carell (or Carroll) | 21. Amzi McGinn |
| 3. Jennett Carell | 22. Harriet McGinn |
| 4. Tirzah Clark | 23. Jane McRee |
| 5. Ann Cowan | 24. William E. McRee |
| 6. Dovey Daugherty | 25. Hannah Mason |
| 7. Sarah Davidson | 26. Andrew Montgomery |
| 8. William Davidson | 27. Mrs. Andrew Montgomery |
| 9. Sarah Elms | 28. Ann A. Parks |
| 10. Jane Emerson | 29. Francis M. Ross |
| 11. Ann Frew | 30. May Smith |
| 12. Catherine Graham | 31. Elizabeth Spencer |
| 13. Mary Graham | 32. Sarah Sterling |
| 14. Samuel Graham | 33. Jos. Sumner |
| 15. Cornelia Hampton | 34. Mrs. Ellen Taylor |
| 16. John Irwin | 35. William A. Todd |
| 17. Mary Irwin | 36. . . . Todd |
| 18. . . . Kiestler | 37. Ann Wishart |
| 19. Alice McCombs | 38. Nancy G. Wilkinson |

Members admitted 4th Sabbath
of August, 1832, the fruit of a
previous revival

Elizabeth Brown
Jane Caldwell
Samuel C. Caldwell
Edward Carell
Ethelred Carell
Sarah V. Cozens
Mary Davidson (Mrs. Elms)
Richard S. Dinkins
William W. Elms
Sarah Frew
Richard Gillespie
Alexander Graham
Thos. J. Holton
John Irwin, Jr.
Jacob Lemly
Polina Lemly
John Lowring
James McCombs

Henry Mason
George Nichols
Eliza Orr
James H. Orr
David Parks
Eliza Pritchard
Joseph P. Pritchard
John Raney
John R. Roby
Eli Springs
Tirzah B. Springs
Ann W. Sterling
Margaret Trotter
Thomas Trotter
Henry B. Williams
Sarah Williams
Eli Winecoff

APPENDIX D

PASTORS AND SUPPLIES 1750-1980

John Thomson—Supply (tradition)		1750-1753
Alexander McWhorter—Supply		1779-1780
Samuel Craighead Caldwell—Supply		1807-1826
Robert Hall Morrison		1827-1833
Abner Johnson Leavenworth—Supply		1833-1834
Abner Johnson Leavenworth		1834-1838
Thomas Owen—Supply	} These between	1838-1842
John M. M. Caldwell—Supply		
Harper Caldwell—Supply		
J. F. W. Freeman—Supply		1842-1845
Cyrus Johnston		1846-1855
Thomas Pinckney Johnston—Supply		1855
Arnold DeWelles Miller		1855-1857
Alexander Sinclair		1857-1862
John Lycan Kirkpatrick—Supply		1862-1863
Alexander Sinclair		1863-1865
J. T. Leftwich—Supply	1865 (March-June)	
Arnold DeWelles Miller		1866-1892
Edward Mack—Supply		1892-1893
John A. Preston		1893-1896
James Robert Howerton		1897-1906
William M. Kincaid		1907-1911
David Hopkins Rolston		1911-1917
Albert Sidney Johnson		1918-1940
William Childs Robinson—Supply	1941 (May-November)	

William Addison Alexander, Jr.	1941-1945
Samuel McPheeters Glasgow—Supply	1945 (March-November)
Charles Edgar Stanberry Kraemer	1945-1954
Ernest Lee Stoffel	1955-1972
Walter Miller Walsh—Assistant	1955-1958
John King—Assistant	1956-1957
Angus Guy McInnis—Assistant	1959-1962
Leonard Wesley Topping—Associate	1963-1974
George Carswell Hughs	1972-
David Scott Lindsay—Assistant	1974-1975
David Scott Lindsay—Associate	1975-1978
Thomas Perry Borland—Associate	1978-
William Maynard Fountain, Jr.—Associate	1979-

APPENDIX E

CHURCH OFFICERS: ELDERS AND DEACONS

The first mention of any church officers is found in the first extant record book in the handwriting of the then pastor, Rev. Abner J. Leavenworth. He wrote, "On the 4th Sabbath of August, 1832, 36 persons connected themselves with the church . . . and David Parks and Nathan B. Carroll were appointed elders." On November 20, 1847, the first deacons were elected.

The Rotation system of officers was adopted on January 19, 1958, the terms of office to be eight years. There were to be twenty-eight Elders and twenty-eight Deacons. Each body was to have four classes with election of Elders held in odd years beginning in 1959. Election of Deacons was to follow as soon as possible.

At a congregational meeting on May 24, 1970, the term was changed to six years, the number of classes reduced from four to three and each body to have thirty officers with each class having ten.

In April 1958 a detailed plan for limited terms for church officers was drawn up and adopted.

In the following listing of both elders and deacons the dates through 1943 are those of ordination and installation. From 1943 to the first class listing in 1958 the dates are those last listed in the bulletins.

The rotation plan was put into effect in early 1958. At that time those elders and deacons then serving drew dates for their classes. The first listing by classes in the bulletin was April 2, 1958.

ELDERS

David Parks	1832	Robert Glasgow, Sr.	1906
Nathan B. Carroll	1832	Holmes Blair	1906
William E. McRee	1833	R. E. Cochrane	1906
Joseph Sumner	1833	J. Reed Curry	1909
R. S. Dinkins	1835	Dr. J. P. Munroe	1909
Alexander Graham	1835	Martin E. Boyer	1909
John J. Blackwood	1836	F. C. Abbott	1909
Winslow Alexander	1836	Harvey Howell Orr	1913
Daniel Alexander	1838	Morgan Brower Speir, Sr.	1913
James H. Orr	1842	George Robert Brice	1913
Alexander Graham	1842	Thos. J. Smith	1918
Joseph Harvey Wilson	1848	J. W. McClung, Sr.	1918
James W. Osborne	1848	M. E. Boyer	1918
Robert F. Davidson	1848	Thos. G. Hardie	1918
R. C. Carson	1848	Wm. M. Wilcox, Jr.	1920
Sylvanus N. Hutchison	1848	J. M. Oldham	1920
James Parks	1852	F. O. Hawley	1920
Caleb Erwin	1855	Geo. M. Rose, Jr.	1920
M. D. Johnston	1855	McAlister Carson	1926
John A. Young	1856	W. B. Bradford	1926
Moses B. Taylor	1856	Hunter Marshall, Jr.	1926
Eben N. Hutchison	1856	Thomas Glasgow	1926
Dr. F. S. Scarr	1867	H. Buford Patterson, Sr.	1933
Gen. D. H. Hill	1867	Robert E. Suther	1933
William Maxwell	1867	Dolph M. Young, Sr.	1933
John E. Brown	1874	Walter Scott, Sr.	1933
Calvin Scott	1874	Dr. Addison G. Brenizer	1933
W. L. I. Prince	1876	Herbert C. Alexander	1940
I. H. Foust	1876	Frank W. DeArmon	1940
A. G. Brenizer	1887	Thomas P. Graham	1940
J. C. Burroughs	1887	Philip F. Howerton	1940
Geo. B. Hanna	1887	W. Banks McClintock	1940
Geo. E. Wilson	1887	F. H. Shoaf	1940
J. H. McClintock	1892	Dr. Thomas D. Sparrow	1940
F. H. Andrews	1892	Thomas R. Stewart	1940
Archibald Graham	1892	J. Norton Stribling	1940
R. A. Dunn	1897	Robert Glasgow, Jr.	1943
E. T. Cansler	1897	Dr. W. Z. Bradford	1943
H. A. Banks	1897	Jos. W. McLaney	1943
P. M. Brown	1906	W. T. Harding, Jr.	1943

Vernon W. Patterson	1943	E. McA. Currie	1952
Ivey W. Stewart, Sr.	1943	B. Gales McClintock	1952
R. S. Abernethy, Jr.	1947	Jones Y. Pharr, Jr.	1952
Dr. W. B. Bradford	1947	J. Reid Shoemaker, Sr.	1952
J. Philo Caldwell	1947	Samuel W. Smith	1952
William W. Dunkin	1947	Morgan B. Speir, Jr.	1952
W. W. Fraley	1947	Dolph M. Young, Jr.	1952
A. L. McArthur, Jr.	1947	F. W. DeMeritt	1958
Nat G. Speir	1947	Robert F. Stokes	1958
J. G. Todd	1947	William S. Tate	1958

Class of 1959

R. S. Abernethy
E. McA. Currie
F. W. DeArmon
Morgan B. Speir, Jr.
Nat G. Speir
J. G. Todd
W. M. Wilcox

Class of 1965

F. W. DeMeritt
W. W. Dunkin
Jones Y. Pharr, Jr.
Samuel W. Smith
R. F. Stokes
W. S. Tate
Dolph M. Young, Jr.

Class of 1961

Dr. W. B. Bradford
Dr. W. Z. Bradford
McAlister Carson
Robert Glasgow
W. B. McClintock
Ivey W. Stewart
R. E. Suther

Class of 1967

T. E. Efird
Joe W. Grier, Jr.
John C. MacNeill
I. W. Stewart, Jr.
C. P. Street
Henry T. Wilcox
J. W. Wilson

Class of 1963

J. Philo Caldwell
Thomas P. Graham
Philip F. Howerton
J. W. McLaney
J. Reid Shoemaker
Dr. Thos. D. Sparrow
J. N. Stribling

Class of 1969

R. S. Abernethy
Dr. James P. Alexander
E. McA. Currie
F. W. DeArmon
T. M. Mayfield, Jr.
J. L. McClintock, Jr.
N. G. Speir

Class of 1971

Dr. W. B. Bradford
Dr. W. Z. Bradford
McAlister Carson
Robert Glasgow
S. Cater Ligon
James B. McMillan
James A. White

Class of 1973

Dr. J. L. Abernethy
J. Philo Caldwell
Thomas P. Graham
Carl Horn, Jr.
Freeman R. Jones
J. Reid Shoemaker
C. P. Street
Ted Trimble

Class of 1975

B. N. Andrews, Jr.
C. A. Andrews
Dr. J. Dewey Dorsett
Joe W. Grier
Edgar G. Kornegay
Paul H. Mann
John C. MacNeill
Charles W. Patterson
Robert F. Stokes

Class of 1977

R. S. Abernethy, Jr.
Dr. James P. Alexander
Leslie G. Berry
David C. Black
Herbert H. Browne, Jr.
Donald W. Kling
George Mackelfresh

T. M. Mayfield, Jr.
A. Ward McKeithen
Nat G. Speir
John H. Williams
Charles R. Willard

Class of 1979

Ernest H. Barry
Robert Glasgow
Sue Kornegay (Mrs. E. G.)
Roswell T. Mallory
George M. Roberts
Marjorie Speir (Mrs. M. B., Jr.)
James A. White
Allen Wilson
Dolph M. Young, Jr.
Leo Zoutewelle

Class of 1981

Earl Berg
Henry P. Bridges, Jr.
David Burkhalter
F. A. Cash
F. W. DeMeritt
Mary Dunkin (Mrs. W. W.)
Nicholas Hobbie, Sr.
Carl Horn, Jr.
James B. McMillan
James E. Martin, Jr.

Class of 1983

Eleanor Alexander (Mrs. J. P.)
Dr. J. Dewey Dorsett
Cullen T. Ferguson
Joseph W. Grier, Jr.
Frank R. Hand
Hurl Hix
Harold P. Hope, Jr.
Vard Howell (Mrs. B. S.)

Dr. Thomas N. Massey
Charles W. Patterson

Class of 1985

James Appleby, Jr.
Pat Ayer (Mrs. R. P.)
Leslie G. Berry, Jr.
Herbert H. Browne, Jr.
Paul H. Mann, Jr.
T. M. Mayfield, Jr.
A. Ward McKeithen
William A. L. Sibley, Jr.
Nat G. Speir
John H. Williams

Class of 1987

Randall P. Ayer
Ernest H. Barry
J. M. Culp

Sally Henderson (Mrs. H. C., Jr.)
Sue Kornegay (Mrs. E. G.)
Roswell T. Mallory
Pender R. McElroy
Charles R. Willard
Elizabeth Williams
Lib Williams (Mrs. J. H.)

Class of 1989

Frances Berkeley (Mrs. W. T.)
C. David Biswell
David A. Burkhalter
Eugene W. Cochran, Jr.
Mary Dunkin (Mrs. W. W.)
C. Franklin Furr
James E. Martin, Jr.
James B. McMillan
William Rikard
Douglas N. Wilson

DEACONS

The first deacons were elected at a congregational meeting November 20, 1847, and ordained and installed December 20.

Henry B. Williams	1847	J. C. Burroughs	1858
John F. Irwin	1847	J. J. Blackwood	1858
Thomas N. Alexander	1847	S. F. Houston	1868?
John A. Young*	1847	J. R. Burwell	1868?
E. Nye Hutchison*	1852	James P. Irwin	1868?
Lewis S. Williams	1856	R. E. Cochran*	1871
A. C. Steele	1856	John R. Burwell	1871
William Tiddy, Sr.	1856	J. T. Coit	1871
Charles Overman	1856	R. M. Miller, Sr.	1871
Patrick J. Lowrie	1856	Thomas Grier	1874
S. P. Alexander	1856	J. E. Oates	1876
J. H. Carson	1856	E. S. Burwell	1876
J. L. Brown	1858	B. F. Wilson	1876

*Denotes those deacons later elected elders.

W. B. Nisbet	1882	Albert S. Orr	1926
A. G. Brenizer*	1882	Thomas P. Graham*	1933
John W. Stevens	1888	Philip F. Howerton*	1933
W. W. Ward	1888	Dr. Thos. D. Sparrow*	1933
R. A. Dunn*	1888	Morgan B. Speir, Jr.*	1933
W. S. Alexander	1888	James F. Stokes	1933
J. A. Elliott	1895	J. N. Stribling*	1936
G. S. Brockenbrough	1895	Frank W. DeArmon*	1936
G. A. Howell	1895	H. C. Alexander*	1936
H. H. Orr*	1895	F. H. Shoaf*	1936
J. M. Sims	1895	Walter Scott, Jr.	1936
P. M. Brown*	1897	R. Sidney Abernethy, Jr.*	1940
R. L. Gibbon	1897	Dr. W. Z. Bradford*	1940
R. C. Carson	1897	J. Philo Caldwell*	1940
J. E. Robertson	1900	E. McA. Currie*	1940
John W. Alexander	1900	T. Edward Eford*	1940
A. M. Craig	1900	Robert Glasgow, Jr.*	1940
E. S. Steele	1900	Joseph W. McLaney*	1940
John W. Zimmerman	1903	Nat G. Speir*	1940
John M. Scott	1903	James H. McClintock	1940
J. A. Fore	1903	James S. Wilcox	1940
M. B. Speir, Sr.*	1903	Dr. W. B. Bradford*	1943
Chas. M. Carson	1912	Raymond D. Currence	1943
Thos. J. Smith*	1912	A. L. McArthur, Jr.*	1943
George M. Rose*	1912	Lawrence L. Miller, Jr.	1943
Jesse M. Oldham*	1912	Clarence P. Street*	1943
Walter Scott, Sr.	1912	W. W. Dunkin*	1943
A. T. Summey	1918	William Wilson Brown*	1943
Hunter Marshall, Jr.*	1918	Ernest J. Sifford	1943
Ivey W. Stewart, Sr.*	1918	Henry T. Wilcox*	1943
Wm. N. Ward	1918	Dr. J. L. Abernethy, Jr.*	1946
Edwin E. Jones	1918	Jos. W. Grier, Jr.	1946
McAlister Carson, Sr.*	1921	B. Gales McClintock, Jr.*	1946
Dolph M. Young, Sr.	1921	J. L. McClintock, Jr.*	1946
A. J. Beall	1921	Jones Y. Pharr, Jr.*	1946
H. B. Patterson*	1926	J. Reid Shoemaker, Jr.*	1946
Henry Matthews	1926	Samuel W. Smith*	1946
W. Banks McClintock*	1926	Daniel C. Summers	1946
C. W. Johnston	1926	J. G. Todd*	1946
John A. Tate	1926	Dolph M. Young, Jr.*	1946

Class of 1959

William Wilson Brown
 M. O. Kirkpatrick
 John C. MacNeill
 R. S. Sanders
 Clarence P. Street
 Henry T. Wilcox

Class of 1961

J. W. Grey
 Ralph H. Husband
 J. L. McClintock, Jr.*
 Lawrence L. Miller
 Ernest J. Sifford
 W. W. Spearman
 Calvin T. Wells

Class of 1963

B. N. Andrews, Jr.*
 Robert G. Graham
 S. Cater Ligon*
 Dr. R. E. Petree
 M. H. Ridenhour, Jr.
 J. S. Wilcox, Jr.
 C. R. Willard*

Class of 1965

Dr. J. L. Abernethy
 Dr. J. P. Alexander*
 J. E. Bennett
 Palmer G. Black
 James B. McMillan*
 William C. Stokes
 James A. White*

Class of 1967

James H. Carson
 Frank R. Hand*
 N. H. Hobbie*

Carl Horn, Jr.*

Edgar G. Kornegay*
 Charles W. Patterson*
 Fred N. Thompson

Class of 1969

C. A. Andrews, Jr.
 Dr. James E. Graham, Jr.
 L. B. Hood
 Donald W. Kling*
 George B. Livingston
 H. Ed Moore

Class of 1971

Leslie G. Berry, Jr.*
 George W. Graham, III
 Ralph H. Husband
 George S. Mackelfresh*
 Roy S. Sanders
 Mark F. Snoddy
 Calvin T. Wells

Class of 1973

Raymond F. Neel
 George M. Roberts*
 W. W. Spearman
 Ernest H. Barry*
 James J. Edwards
 Dorian F. Hummel
 C. Morris Newell
 William E. Nunn
 Charles L. Powers
 Eugene B. Graham III

Class of 1975

Nicholas H. Hobbie*
 Frank R. Hand*
 Lacy W. Blue
 James E. Martin, Jr.*

Roswell T. Mallory, Jr.*
 Leo Zoutewelle*
 John F. Clark
 Edwin S. Young
 Robert H. Brown
 F. A. Cash*

Class of 1977

Robert C. Donnan
 William A. Graham
 Hurl E. Hix*
 James Appleby, Jr.*
 Dennis Rash
 Malloy McKeithen
 W. Richard Kelly, Jr.
 John B. Tallent
 J. M. Culp*
 Paul E. Petris
 Reid Shoemaker, Jr.

Class of 1979

Henry Bridges
 Chester Brown
 Anne Cowsert (Mrs. Charles)
 Erastus Doughton
 Michael H. Gilbert
 Harvey Henderson, Jr.
 Barbara Keelan
 Charles E. Mason
 Dr. Robert Poole
 Mark Snoddy
 Morris Spearman

Class of 1981

Julian J. Clark, Jr.,
 Weldon Foard
 Eugene B. Graham III
 Sally Henderson (Mrs. H. C.)*
 John D. Henderson, Jr.
 Robert Kirkpatrick

Pender R. McElroy*
 Mial Wall
 Lib Williams (Mrs. J. H.)*
 Douglas N. Wilson

Class of 1983

Marion V. Baker
 Frances Berkeley (Mrs. W. T.)
 C. David Biswell
 Eugene W. Cochrane, Jr.
 Edgar G. Kornegay
 Wardie Martin
 William Rikard, Jr.
 Harriet Stewart (Mrs. I. W., Jr.)
 Robert F. Stokes
 Dr. Andrew W. Walker

Class of 1985

Frances G. Browne (Mrs. H. H.)
 John F. Clark
 Donald W. Holland
 Dorian F. Hummel
 R. Michael James
 Langdon S. Ligon
 Allen R. Mayo
 Chase B. Saunders
 J. Reid Shoemaker, Jr.
 Wendell W. Wood
 David Youngblood
 David Zeeso

Class of 1987

Elise Barksdale (Mrs. B. D.)
 Alex Berkeley
 George Hodges, Sr.
 Virginia Horn (Mrs. Carl, Jr.)
 Thomas A. Hunter III
 Gregory Kornegay
 Thomas MacNeill
 Elizabeth McKeithen (Mrs. Ward)

Ray J. Plummer
B. Eugene Shannon

Class of 1989

Marvin C. Armstrong, Jr.
John Barringer
Jeff Bost

Marty Clark (Mrs. J. F.)
Woody Clark (Mrs. Julian)
Ronald Hankins
Jeffery Lane
Renna Massey (Mrs. Thomas)
Nancy Sibley (Mrs. William)
Kathy Walker (Mrs. Andrew)

APPENDIX F

SUNDAY SCHOOL SUPERINTENDENTS

Dr. Francis Scarr	1855-1871
Prof. S. I. Stevens	Jan.-Oct. 1872
Gen. D. H. Hill	Oct. 1872-May 1873
Dr. Francis Scarr	1873-1887
Prof. George B. Hanna	1888-1899
F. C. Abbott	1900-1904
Robert Glasgow, Sr.	1904-1912
William M. Wilcox	1912-1918
Hunter Marshall, Jr.	1918-1923
William M. Wilcox	1923-1926
McAlister Carson	1926-1929
R. K. Axson	1929-1930
McAlister Carson	1930-1931
W. B. Bradford	1931-1935
J. N. Stribling	1935-1939
H. B. Patterson	1939-1940
McAlister Carson	1940-1945
R. S. Abernethy	1945-1949
Thos. P. Graham	1949-1951
J. Reid Shoemaker	1951-1954
N. H. Hobbie	1954-1957
Joe W. McLaney	1957-1958
Dolph M. Young, Jr.	1958-1959
Ivey W. Stewart, Jr.	1959-1962
John C. MacNeill	1962-1963

T. M. Mayfield, Jr.	1964-1965
B. N. Andrews, Jr.	1965-1967
Chas. W. Patterson	1967-1968
Ernest Barry	1970-1971
Roswell Mallory	1971-1972
Wendell W. Wood	1972-1981
Phoebe Oplinger	1981-1982
J. M. Culp	1982-1983

APPENDIX G

PRESIDENTS WOMEN OF THE CHURCH 1914-1982

Mrs. F. C. Abbott	1914-16
Mrs. Robert Glasgow	1916-17
Mrs. Robert Gibbon	1917-21
Miss Annie Wilson	1921-23
Mrs. Park Kirkpatrick	1923-25
Mrs. J. F. Flowers	1925-27
Mrs. E. M. Cole	1927-28
Mrs. Horace Johnston	1928-29
Mrs. P. H. Harrelson	1929-30
Mrs. William Wilcox	1930-31
Mrs. McAlister Carson	1931-33
Mrs. Addison Brenizer	1933-35
Mrs. Harvey Orr	1935-37
Mrs. J. M. Oldham	1937-39
Mrs. James Wilcox	1939-41
Mrs. Billy Shaw Howell	1941-43
Mrs. Lawrence Miller	1943-44
Mrs. Joe McLaney	1944-46
Mrs. E. B. Graham, Jr.	1946-48
Mrs. Raymond Currence	1948-50
Mrs. W. W. Dunkin	1950-52
Mrs. W. S. Tate	1952-54
Mrs. John MacNeill	1954-56
Mrs. Ralph Husband	1956-58
Mrs. Ernest Sifford	1958-60

Mrs. James H. Carson	1960
Mrs. Philo Caldwell	1960-61
Mrs. Howard Brown	1961
Mrs. Cater Ligon	1961-62
Mrs. E. G. Kornegay	1962-63
Mrs. Robert Glasgow	1963-64
Mrs. T. E. Efird	1964-65
Mrs. Jones Pharr	1965-66
Mrs. M. H. Ridenhour	1966-67
Mrs. T. H. Johnson	1967-68
Mrs. William Berkeley	1968-69
Mrs. Wilson Crane	1969-70
Mrs. David Black	1970-71
Mrs. Freeman Jones	1971-72
Mrs. Harvey Henderson, Jr.	1972-73
Mrs. N. H. Hobbie	1973-74
Mrs. R. D. Howerton	1974-75
Mrs. L. J. Zoutewelle	1975-76
Mrs. Robert H. Brown	1976-77
Mrs. Dolph M. Young, Jr.	1977-78
Mrs. C. Morris Newell	1978-79
Mrs. R. P. Ayer	1979-80
Mrs. A. W. McKeithen	1980-81
Mrs. David Biswell	1981-82
Mrs. J. Dewey Dorsett, Jr.	1982-83

APPENDIX H

MEMBERS WHO ENTERED THE MINISTRY

Rev. Eleanor Alexander
Rev. Alfred G. Bixler
Rev. David G. Boyce
Rev. John Edmunds Brown, Jr.
Rev. Robert Hall Morrison Brown, Jr.
Rev. Chalmers U. Hatch
Rev. James M. Hatch, Jr.
Dr. Billy Shaw Howell, Jr.
Dr. Charles L. Kirby
Rev. George W. Knight, III
Dr. Bradford Long
Rev. James H. McClintock
Rev. John Ardrey McLaney
Rev. Edna Carson Mason
Rev. Walter William Moore
Rev. Sally Lodge Henderson Teel
Rev. Clyde Jones Walsh
Dr. Walter Miller Walsh
Rev. William Monroe Wicker
Rev. John H. Williams, Jr.

APPENDIX I

MEMBERS WHO BECAME WORLD MISSIONARIES

- Miss Leila Beaty (Died 1916 in Columbia, S. C. while preparing for service in China)
Mrs. William C. (Maude Carson) Cumming, to China
Miss Mildred Watkins to China
Miss Laura Pitts to Korea
Miss Marion Wilcox to China and Taiwan
Mrs. Walter P. (Clare Bedinger) Baldwin, Jr. to Japan
Mr. Allen Craig to Africa
Mrs. John (Sylvia Peresenyi) Crawford to Africa
Rev. William T. Harding III to Ethiopia
Mrs. Lynford Lardner (Mary Torrence) Moore to China
Dr. Bradford Long to Taiwan

APPENDIX J

MISSIONARIES SUPPORTED BY FIRST CHURCH

Dr. John Wright Davis, China
Rev. and Mrs. Maxey Smith, China
Rev. and Mrs. George T. Brown, China
Rev. and Mrs. George Alistair Weir, Zaire
Rev. and Mrs. John Coffin, Jr., Belgian Congo
Rev. and Mrs. Walter P. Baldwin, Jr., Japan
Miss Marie ("Reedie") Floyd, Zaire
Rev. and Mrs. Braxton Garriss, Brazil
Dr. Cora Weyland, Korea
Dr. and Mrs. Charles Lynn Coultas, Haiti
Dr. and Mrs. Bradford Long, Taiwan
Dr. David F. McNeeley, Haiti

APPENDIX K

MEMBERS IN SERVICE WORLD WAR I

Names on Service Flag* of
First Presbyterian Church
Charlotte, N. C.
September 22, 1918

Alexander, Emory	Caldwell, Dr. Joseph
Alexander, Robert	Caldwell, O. D.
Alexander, W. C., Jr.	Camp, Clarence A.
Allen, Dr. William	Campbell, E. R.
Alley, D. D.	Cansler, John S.
Andrews, Charles	Cansler, Edwin T.
Andrews, Preston	Carson, McAlister
Appel, Adam H.	Carson, James H.
Baird, J. G., Jr.	Chambers, J. L.
Beall, Jackson	Christian, T. J. J.
Belk, W. P.	Cochrane, Robert
Bergman, A. E.	Cosby, Wilson M.
Block, Arthur	DeArmon, C. M.
Brenizer, A. G., Jr.	DeArmon, E. W.
Bridges, Edwin	DeArmon, Frank
Bridges, James R.	DeArmon, Hal
Brown, Harvey E.	DeArmon, I. A.
Burwell, Ernest	Echer, James F.
Burwell, E. S.	Faires, S. M.

*In July 1921, the Service Flag was sent to the North Carolina Historical Commission in Raleigh for safekeeping.

- | | |
|---------------------|------------------------|
| Faires, H. T. | Moseley, C. A., Jr. |
| Flournoy, Landon C. | Nelson, Fred |
| Fore, J. A., Jr. | O'Connell, C. P. |
| Fore, Clyde L. | Oliver, F. L. |
| Frahm, F. A. | Orr, J. Harvey |
| Gibbon, James | Osborne, T. D. |
| Gifford, J. J. | Patterson, F. F. |
| Glasgow, T. McP. | Poag, Henry |
| Glasgow, C. S. | Prinz, Edwin L. |
| Graham, E. B., Jr. | Robinson, Miss Pauline |
| Grapp, H. L. | (Red Cross Nurse) |
| Halliburton, John | Roe, A. E. |
| Harris, R. P. | Scales, C. W. |
| Harry, Reese | Scarboro, James |
| Haskins, H. R. | Shaw, Victor |
| Hawkins, Vaughan | Sifford, Ernest J. |
| Hill, Harvey | Smith, Joseph |
| Holmes, R. T. | Springs, Eli |
| Holmes, P. J. | Stewart, H. E. |
| Howell, H. L. | Stewart, Thomas R. |
| Huey, Vernon | Stowe, Harvey |
| Jennings, Edward | Thomas, W. E. |
| Lambeth, Charles | Thompson, W. P. |
| Lloyd, W. M. | Vail, W. F. |
| Love, Erdman | Walker, Alfred |
| Mackay, Woodrow | Wallace, W. N. |
| Mackay, H. W. | Wallace, Jack |
| Marsh, Ernest | Wilcox, W. M. |
| McDonald, J. C. | Wilcox, James |
| McDonald, Hazel | Williams, P. H. |
| McEntee, G. L. | Williams, L. P. |
| Miller, S. A. | Wilson, E. G. |
| Millsaps, Louis | Zebrosky, W. H. |
| Moore, Carl | |

APPENDIX L

MEMBERS IN SERVICE WORLD WAR II

Thomas C. Adams
W. C. Agnew, Jr.
John M. Alexander
Burette Andrews, Jr.
Carlton Andrews, Jr.
Howard E. Arbuckle, Jr.
Carl S. Ashcraft
Frank Badalson
Henry H. Banks
Richard T. Banks
Albert Barkley
J. William Barnette
Brandon Barringer
Rufus Barringer
William L. Benfield
James E. Bennet, Jr.
William T. Berkley, Jr.
John T. Binderman
David C. Black, Jr.
Addison G. Brenizer, Jr.
Wm. Wilson Brown, Jr.
Howard H. Byers
G. Bryan Caldwell
James H. Campbell
H. C. Carmichael, Jr.

McAlister Carson, Jr.
Robert A. Carson
Robert R. Christie
Franklin S. Clark
W. T. Covington, Jr.
Mrs. W. H. Crannel, Jr.
Wm. R. Criminger, Jr.
Wm. O. Curry
Eugene F. Davis
Daniel M. Faris
Charles G. Foard
Carl Gibson
Douglas M. Glasgow
Samuel M. Glasgow
P. Vernon Godfrey, Jr.
Eugene B. Graham III
George W. Graham III
Robert G. Graham
James W. Grey
Joseph W. Grier, Jr.
Frank R. Hand
John G. Hardin, Jr.
Chalmers U. Hatch
Donald Hatch
Elizabeth Hatch

J. D. Hellinger
 Weldon Horn
 Harry S. Johnston, Jr.
 Eddie E. Jones, Jr.
 Parks King, Jr.
 J. Parks Kirkpatrick, Jr.
 Herman Knebel
 James Cobb Levi, Jr.
 S. Cater Ligon
 H. J. Lindenstruth
 Robert H. Long
 David A. Lowe
 John C. MacNeill
 A. Lee McArthur III
 B. Gales McClintock, Jr.
 John B. McClintock
 Latimer McClintock, Jr.
 James A. McCullough
 Joseph W. McLaney, Jr.
 Mildred Taylor Marshall
 James A. Middleton
 Andrew F. Owen
 Leroy L. Page
 James H. Parker
 Charles W. Patterson
 H. Buford Patterson
 Vernon W. Patterson, Jr.
 Virgil M. Patterson
 Richard Pfaehler, Jr.
 Jones Y. Pharr, Jr.
 Walter T. Qualls

Littleton S. Roberts, Sr.
 Littleton S. Roberts, Jr.
 John Phelps Ross
 Robert G. Ross, Jr.
 H. Austin Sauls, Jr.
 Samuel G. Shaver
 Edwin H. Shoaf
 Samuel W. Smith
 J. L. Stacy
 I. W. Stewart, Jr.
 James A. Stokes, Jr.
 Robert F. Stokes
 Williams C. Stokes
 J. M. Strong
 W. P. Stuart
 Clarence K. Suggs
 John B. Tallent, Jr.
 Harry C. Taylor
 Robert Trotter
 Kenneth E. Ward, Jr.
 James C. Warren, Jr.
 Chesley C. Watkins, Jr.
 George S. Watkins
 Parker Whedon
 Brainard S. Whiting
 Thomas B. Whitted, Jr.
 James S. Wilcox, Jr.
 William M. Wilcox, Jr.
 Charles R. Willard
 Dolph M. Young, Jr.
 Peter Young

American Red Cross

Janet Alston
 Mary Alston
 Eleanor Matheson
 Rebecca M. Patton Wood

In Memoriam

Parks King Harris
 John C. McNeely
 Frank Lane Miller, Jr.
 Stanley H. Mulford, Jr.
 William Monroe Wicker
 Donald O'Neill Williams
 Frank Conder Ziglar

APPENDIX M

MEMBERS IN SERVICE KOREAN WAR

David C. Black
Charles Fletcher
John Fletcher
Peyton Fletcher
Billy Shaw Howell
H. J. Lindenstruth
Harvey D. McClintock
Richard Pfahler

Richard Pfahler, Jr.
R. S. Phillips
James M. Strong
Cameron Summers
Kenneth Ward
Chesley Watkins, Jr.
Thomas B. Whitted, Jr.

APPENDIX N

MEMBERS IN SERVICE VIETNAM WAR

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Chaplain David Boyce
Pvt. Parks C. Davis
Capt. Robert Glasgow, Jr.
Capt. Nicholas H. Hobbie, Jr.
Lt. J. D. Husband
SFC Marion M. Lowrance
Pvt. Thomas M. MacNeill
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Lt. Robert D. Pennington
Capt. David D. Price

Lt.jg Calvin B. Ridenhour
Capt. Frank E. Rohleder, Jr.
CT.2 R. Bruce Scoggin
SP.4 William T. Smith
Pvt. Alan M. Speir
SP.4 Robert C. Stoffel
Capt. Samuel A. Wilson, Jr.

In Memoriam

SP.4 Charles Randolph Willard, Jr.

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ABOUT THE AUTHOR

Elizabeth Williams is qualified by her natural talents, by her deep personal interests and her careful research to be the author of a history of the First Presbyterian Church of Charlotte.

I first knew her when I came to be pastor of the church in 1945. She knows the church as a loyal and involved member, having served in a number of important ministries such as: teacher in the Church School, member of Session, Circle Chairman and Bible Leader in the Women of the Church, and most appropriately of all as the church historian.

Her interest and knowledge of the history of the church and this area are recognized in the entire community. She is called on to speak to many groups interested in the region's history.

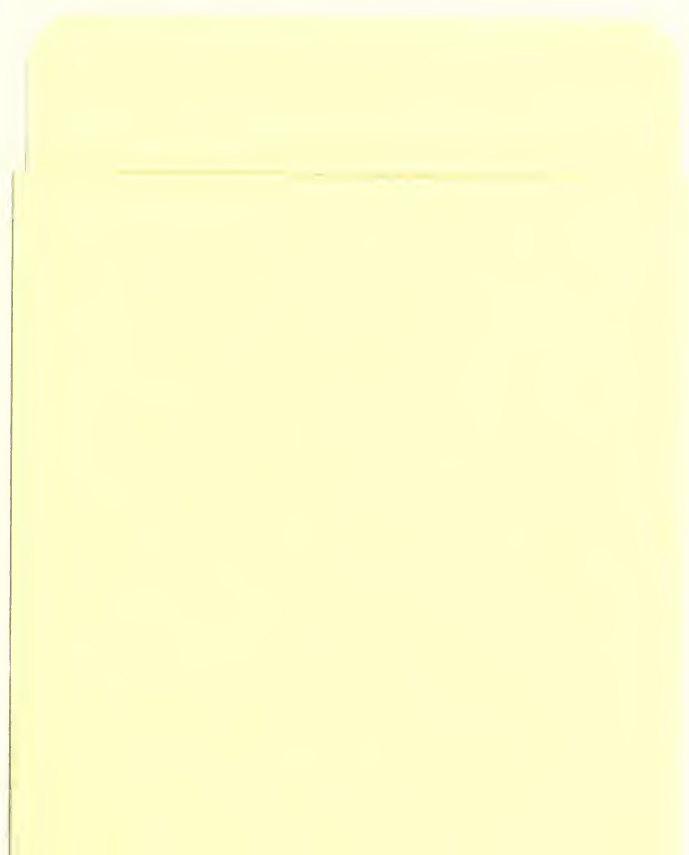
She was the speaker at the May 20, 1980 meeting of the Mecklenburg Historical Association, speaking on the Mecklenburg Declaration of Independence of May 20, 1775. By popular request this was printed by the Association.

Another address was delivered at the Charlotte Civitan Club New Citizens Luncheon on December 17, 1976. Congressman James Martin was a guest and had it printed in the CONGRESSIONAL RECORD of January 26, 1977.

She is a member of the Daughters of the American Colonists and served as State Chaplain 1980-1983. She is also a member of the Daughters of the American Revolution.

A graduate of Queens College she was recognized by that institution with one of the two Outstanding Alumna Awards at Homecoming in 1981. She is also a graduate of the University of North Carolina at Chapel Hill.

Charles E. S. Kraemer





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